

"The light that shines farthest shines brightest nearest home."

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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EXCUSES OF THE LOST ANSWERED BY THE LORD IN HIS WORD

have sinned away the day of
or "God won't receive

that the father giveth me
come to me; and him that
to me I will in no wise
out." — Jno. 6:37.

whosoever shall call upon
name of the Lord shall be
— Rom. 10:13.

Manasseh was twelve years
when he began to reign, and

reigned fifty and five years in
Jerusalem: but did that which

evil in the sight of the Lord,
unto the abominations of the

men, whom the Lord had cast
before the children of Israel.

Hezekiah his father had
built again the high places

down, and he reared up
for Baalam, and made

and worshipped all the
heaven, and served them.

he built altars in the
of the Lord, whereof the

had said, in Jerusalem shall
be forever. And he built

altars for all the host of heaven
in the two courts of the house of
the Lord. And he caused his chil-
dren to pass through the fire in
the valley of the son of Hinnom;
also he observed times, and used
enchancements, and used witch-
craft, and dealt with a familiar
spirit, and with wizards: he
wrought much evil in the sight
of the Lord, to provoke him to
anger.

And he set a carved image, the
idol which he had made, in the
house of God, of which God had
said to David and to Solomon his
son. In this house, and in Jerusa-
lem, which I have chosen before
all the tribes of Israel, will I put
my name forever; neither will I
any more remove the foot of
Israel from out of the land which
I have appointed for your fath-
ers: so that they will take heed
to do all that I have commanded
them, according to the whole law
and the statutes and the ordin-
(Continued on page 2, column 3)

Turn or Burn

By C. H. SPURGEON

Born 1834, Died 1892
Pastor, Metropolitan Tabernacle
London, England

"If he turn not, he will whet
his sword; he hath bent his bow
and made it ready"—Psalm 7:12.

"If the sinner turn not, God
will whet his sword." So, then,
God has a sword, and he will
punish man on account of his
iniquity. This evil generation
hath laboured to take away from
God the sword of his justice;
they have endeavored to prove
to themselves that God will
"clear the guilty," and will by
no means "punish iniquity, trans-
gression and sin."

Two hundred years ago the
predominant strain of the pulpit
was one of terror: it was like
Mount Sinai, it thundered forth
the dreadful wrath of God, and
from the lips of a Baxter or a
Bunyan, you heard most terrible
sermons, full to the brim with
warnings of judgment to come.

Perhaps some of the Puritanic
fathers may have gone too far,
and have given too great a pro-
minence to the terrors of the
Lord in their ministry; but the
age in which we live has sought
to forget those terrors altogether,
and if we dare to tell men that
God will punish them for their
sins, it is charged upon us that
we want to bully them into re-
ligion, and if we faithfully and
honestly tell our hearers that sin
must bring after it certain des-
truction, it is said that we are
attempting to frighten them into
goodness.

Now we care not what men
mockingly impute to us; we feel
it our duty, when men sin, to
tell them they shall be punished,
and so long as the world will
not give up its sin we feel we
must not cease our warnings.
But the cry of the age is, that
God is merciful, that God is love.
Ay; who said he was not? But
remember, it is equally true, God
is just, severely and inflexibly
just. He were not God, if he were
not just; he could not be merciful
if he were not just, for punish-
ment of the wicked is demanded
by the highest mercy to the rest
of mankind. Rest assured, how-
ever, that he is just, and that
the words I am about to read
you from God's Word are true.

"The wicked shall be turned
into hell, and all nations that



C. H. Spurgeon

forget God."
"God is angry with the wicked
every day."

"If he turn not, he will whet
his sword; he hath bent his bow,
and made it ready. He hath also
prepared for him the instruments
of death; he ordaineth his ar-
(Continued on page 16, column 4)

The Tabernacles of God

By BOB L. ROSS

word "tabernacle" means
a place. The omnipresent,
omnipotent God of the Bible
does not dwell in temples made
with hands (Acts 17:24). He can-
not be contained in any finite
structure. However, He has been
pleased to have some tabernacles
on earth and has manifested
His presence and blessings in con-
nection with these tabernacles.
There are at least five outstand-
ing tabernacles God has had upon
earth. Each of these houses
represents a particular attribute
characteristic of God.

The Tabernacle in the Wilderness

A little two-room tent that
was constructed by the Israelites
in the wilderness reflects the Justice
of God. His law and Holiness are
manifested in relationship to this
tabernacle. He manifested His
glory in this tabernacle by a
pillar of glory by day and of
fire by night (Exodus 40:38).
The tabernacle was "filled with the
glory of the Lord."

On the outside, the tabernacle
was attractive. The skins of
wild beasts were its outward covering
appealing to the eye. How-
ever, within it was glorious.

In connection with tabernacle,
the law and the ceremon-

of Justice. The fire, the laws, the
sacrifices, and the outward un-
attractiveness of the tabernacle
point to divine Justice. Law, Holi-
ness and Justice are not attrac-
tive to the guilty sinner. Yet
within, all are glorious in divine
beauty and perfection.

As the tabernacle was only en-
tered by mediators between God
and people, so sinners only make
their approach to God through a
Mediator, Jesus Christ. The need
of such a mediator again points
to the attribute of Justice.

2. The Temple of Solomon

The marvelous temple con-
structed during the reign of King
Solomon magnifies the inherent
Glory of God. While the unat-
tractive outside of the tabernacle
depicts the Justice of God, the
beautiful temple depicts His
Glory.

"In His temple doth every one
speak of His glory" (Psalm 29:9).

The value of the materials
alone, used in the construction of
the temple, has been estimated
at millions and millions of dol-
lars. Davis' Bible Dictionary says
that Solomon gathered 100,000
talents of gold and 1,000,000 tal-
ents of silver, adding from his
own private fortune 3000 talents
of gold and 7000 talents of silver.
The princes contributed 5000 tal-
ents of gold, 10,000 darics of gold,
and 10,000 talents of silver. The
total figures are 108,000 talents
of gold, 10,000 darics of gold, and
1,017,000 talents of silver. Davis
says that the value comes to 4900
million dollars, or, by a lighter
system of weights, 2450 million.

On top of this, the best of
woods — cedars from Lebanon
and cypress — were used in its
construction. Beautiful stones
from rich quarries were gather-
ed and used; other princely orna-
mentation characterized the tem-
(Continued on page 2, column 1)

The Great Question: "Are You Saved?"

To this question, there are nu-
merous and varied answers given,
as well as different reactions.
Some people are embarrassed by
the question. Some don't know
what it means. To others it is
irritating and they despise its
being asked of them. A believer
in Christ, however, is happy to
answer the question in the affir-
mative, witnessing of his salva-
tion by the grace of God.

Some of the answers often
given to the question are as fol-

lows:
"Am I saved? Well, I'm trying
to be. I live as best I can."

This answer reveals that the
person is not really saved. "Try-
ing to be saved" means the per-
son is not yet saved. The salva-
tion in Christ Jesus is not a mat-
ter of "trying to be saved," but
we can be saved and know it
for certain. "He that hath the
Son hath life"—I John 5:12.

"I belong to the church."

But are you SAVED? Belong-
ing to the church is not the same,
you know. You can unite with
most any church; but have you
by faith received Jesus Christ as
your Saviour? Christ saves, not
the church. "I am the way, the
truth, and the life"—John 14:6.
(Continued on page 16, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PLUMBLINE"

"Thus he showed me: and, be-
hold, the Lord stood upon a wall
made by a plumbline, with a
plumbline in his hand. And the
Lord said unto me, Amos, what
seest thou? And I said, A plumb-
line. Then said the Lord, Behold
I will set a plumbline in the
midst of my people Israel; I will
not again pass by them any more."
—Amos 7:7, 8.

When Amos started to preach,
he set his sights on Damascus,
500 miles away, and the things he
said about those Damascusenes were
really "something." Then when
he turned from Damascus, he
drew his sights in just a little
closer, for he started talking about
the inhabitants of Gaza, and he
didn't indicate in any wise at
all that those people that lived
in Gaza were the kind of folk
you and I ought to have anything

to do with. One by one, Amos
turned from one country to an-
other, and in every instance he
literally scorched the folk he was
preaching about. He began with
Damascus, then with Gaza, then
with Tyre, then with Edom, then
with Ammon, then with Moab—
some half dozen of the enemies
of the kingdom of Israel—those
that had been enemies for a long
period of time. Amos said some
things about each of these
enemies that certainly pleased
his audience — the Jews, who
were listening. Of course I
don't suppose it pleased any of
the folk at Damascus, or Gaza, or
Tyre, or Edom, or Ammon, or
Moab, but he surely pleased the
audience that he was preaching
to. I can just see these old Jews
now, clapping their hands, saying
"That is right, Amos; give it to

them!" I can see them now nod-
ding their heads, saying, "Amen;
that is the kind of preaching we
like, Amos. Pour it on."

You know, beloved, we always
like to listen to a preacher when
it is the other fellow who is get-
ting the blistering. Then Amos
narrowed his sights just a little
and started talking about Judah.
You understand of course that
Judah was the southern kingdom
of the Jews. I am sure that his
audience, who were the people
of Israel—who were of the ten
northern tribes—I am sure the
audience really clapped their
hands then. "That's right, Amos.
Those folk down there at Jeru-
salem, we always did know they
were a bad lot. Pour it on." I
guess Amos got a lot of encour-
agement from his audience, but
(Continued on page 3, column 3)

Methodists Hail Pope

CAGO — (NC)—The Meth-
odist Conference saluted
Pope Paul VI as
"another in Christ" in a mes-
sage of felicitation over his elec-
tion to the papal throne.
Praying God's blessing upon
the pontiff, the conference
looked forward to the day
when "oneness in Christ shall
be all," said the mes-
sage. At the final ses-
sion of the Methodist groups' an-
nual convention here, Bishop
Wesley Brashares was
asked to send the message.

BLINDED

II Cor. 4:4

Some are blinded with—
1. Pride, as Naaman (II Kings
5:11, 13).
2. Self-righteousness, as the
Pharisee (Luke 18:11).
3. Riches, as the Rich Ruler
(Luke 18:23).
4. Worldliness, as Demas (II
Tim. 4:10).
5. Covetousness, as Balaam
(Jude 2).
6. Self-will, as Saul (I Sam.
22:23).
7. Prejudice, as the Rulers
(John 7:47).
8. Lust, as Esau (Heb. 12:16,
17).

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Tabernacles of God

(Continued from page one)

ple. No thought was given to cost, except to obtain the richest and best for this building. This building was to depict, as best as could be done on earth with earthly materials, the Glory of Almighty God.

3. The Son of God

John 1:14 says "the word" (Christ) *tabernacled* among us. Jesus Christ was thus a tabernacle of Divinity on earth.

The tabernacle for justice, the temple for Glory, and the Son of God for magnifying the Grace of God. I realize that Christ manifests the fullness of the Godhead; however, when we look for the one outstanding characteristic which He reveals, it is grace. "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." — John 1:16, 17.

As the Law is the outstanding feature of the life and ministry of Moses, so grace is the outstanding feature of Jesus Christ. There was Law before Moses (though unwritten) and there has been Law since Moses; but the high point of the Law was during the time of Moses. This was when Law was magnified and we still look back at its magnification today to understand its true greatness.

Likewise, there was grace before Christ and there has been grace since His life on earth; yet the supreme exaltation of grace was the birth, life, death, and resurrection of our Redeemer, Jesus Christ.

Grace was given to us in Christ Jesus before the world began, "but is now made manifest by the appearing of our Saviour Jesus Christ" (2 Tim. 1:9, 10).

4. The Church

That the church—(and I speak of a real, visible, tangible church, not an imaginary invisible thing)—is a tabernacle or temple of God is made clear in the Scrip-

tures.

"Which is his body, the fullness of Him that filleth all in all" (Eph. 1:23).

"In whom all the building (Greek: each individual building) fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22).

"The house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

What attribute or characteristic of God is predominantly manifest in the church? Is it not the Love of God as a Father? I think the evidence is in favor of this view. All of the epistles, directed primarily to churches and/or church leaders, major on God's love toward the saints. The church is commended to the love of God. The church is exhorted to continue in the love of God. We are to speak the truth in love. We are to imitate the love of God. We are to make it our objective to make known the love of God. All that we believe and do is to build up in the love of God. Love for God is the sum and substance of the first table of the Law and it is the sum and substance of the church's foremost reason for existing. Love is the fulfilling of the Law.

Christ as the head, the husband, over the church magnifies love (Eph. 5:25). The Holy Spirit as the Comforter who indwells and directs the church magnifies love (Gal. 5:22). The Father as the loving parent of the church's sons magnifies love (Gal. 4:6).

5. The Christian

Is the individual Christian a tabernacle of God on earth? Yes, indeed he is. "But how could a mere man be a tabernacle for God?" you might ask. Remember, the true God cannot truly be contained in ANY tabernacle (Acts 7:38), but He has been pleased to dwell in them in a certain sense, manifesting His presence and pouring out His blessing. That the Christian is such a dwelling place is clear:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).

What attribute of God is displayed in this tabernacle? I believe it is the Power of God.

"But we have this treasure in earthen vessels, that the excellency of the POWER may be of God, and not of us." (2 Cor. 4:7).

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called . . . that no flesh should glory in his presence" (1 Cor. 1:26, 29).

Conviction and conversion are testimonies to the power of God. No man would be converted except for His power (John 6:44). Is not, then, life after conversion

equally dependent upon the INDWELLING power of God? Does not the power of His love constrain us (2 Cor. 5:17)? Does not our heart and soul daily cry out for His POWER that we may live for Him and serve Him victoriously? When we fail Him and disgrace His name, is it not because we had not His power resting upon us to resist the enemy?

We must conclude that God's dwelling in the Christian is a testimony to His power.

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

Conclusion

While God has the tabernacle, the temple, the Son, the church, and the Christian for dwelling-places on this earth, there is coming a time when His present Heavenly tabernacle will not only be His but ours.

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3).

What a glorious day that will be! What greater tabernacle could there be than to tabernacle in the very presence of God!



Excuses

(Continued from page one)

ances by the hand of Moses.

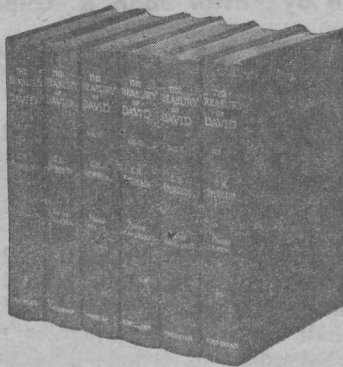
"So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken.

"Wherefore the Lord brought upon them the captains of the host of the King of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." — II Chron. 33:1-13.

"Christians are so inconsistent."

"So then every one of us shall give account of himself to God." — Rom. 14:12.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt



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Calvary Baptist Church, Box 910,
Ashland, Ky.

"I Should Like to Know"

The questions and answers now appearing in this column are being compiled for publication in book form. We are now accepting advance orders for the book. Invoices will be sent to purchasers when the book is printed and its price determined.

Is it possible for a man to believe that Jesus Christ is the Son of God and that He died to save him, and believe the Bible doctrine of election and understand the Bible, and not be a saved man?

It is very doubtful. Comprehended in the matter of truly believing that Christ is the Son of God who died for one's sins are such things as (1) recognition that one is a sinner, (2) submission to Christ as Lord and Saviour, and (3) love for the One who gave Himself for us.

It is possible, perhaps, to have a mental understanding of what is preached about Christ, but impossible to truly believe these things and not be saved. The devils have the mental knowledge and understanding as to Christ's person; however they do not believe (trust) Him, but despise Him. Furthermore, they do not acknowledge Christ, except to Him; they lie about Him when dealing with human beings.

Do you believe that any of God's elect ever fear that they are not saved?

Fear and doubt are characteristics of the depraved flesh, not of the "new man." Until the old man is put off at death, the old flesh is capable of any sin, including doubt. God permits such experiences to cause us to seek Him and His blessed assurance more, and to cause us to yearn to know Christ better, having confidence in Him rather than the "feelings" of the flesh.

Such experiences primarily have to do with young converts, who, not being taught properly or misled by false doctrine, often fall into the snare of doubt. But God has numerous promises and statements of FACT recorded in His Word that will give us blessed assurance, especially in times when Satan tries to arouse doubts and fears in His people.

Is it a sin to sell a dog, and is the "dog" spoken of in Deuteronomy 23:18 a real dog or a figure of speech for a man?

The verse mentioned has primary reference to the Jews and their house of worship. Some understand the term "dog" to refer to a sodomite, as the first part of the verse refers to a whore.

So far as sin is concerned, the verse does not indicate that it is wrong to sell a dog. The verse simply commands the Jew not to bring the price of a dog into the house of God, using it in some way in worship.

Who are the 144,000 spoken of in Revelation 14:3? Read Revelation 7:4-8; this tells you.

escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." — Rom. 2:1-5.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thy own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then cast out the mote out of thy brother's eye." — Matt. 7:1-5.

"God seems to me to be unjust and cruel."

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" — Rom. 9:20.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" — Rom. 11:33.

"For my thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." — Is. 55:8, 9.

"Shall he that contendeth with the Almighty instruct him? He that nonpareils God, let him answer." — Job 40:2.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. For they verily for our own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." — Heb. 12:5-7, 10, 11. (Continued on page 3, column 2)

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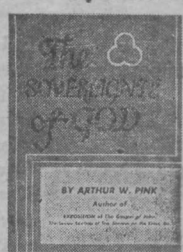
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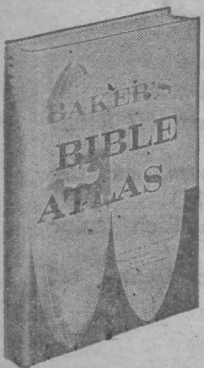
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The Call of Abraham

Genesis 12:1-9

not only an exhibition of His power in taking him out, but a gracious act in leading him, as the mother leads her child out of danger. In like manner the Lord has dealt with us (Col. 1:13).

6. God redeemed Abram. "The Lord, who redeemed Abraham" (Isaiah 29:22). All the Old Testament saints (Rom. 3:24, 25, R.V.), as well as ourselves (Eph. 1:7), owe their redemption to the blood of Christ (I. Peter 1:18, 19). To redeem, means to set at liberty by virtue of a price paid.

7. Abram obeyed God (Heb. 11:8). Obedience was a proof of his election, and ours (II. Peter 1:10).



Excuses

(Continued from page 2)

"There are so many things in the Bible which I cannot understand."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — I Cor. 2:14.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" — Rom. 11:33.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part: but then I shall know even as also I am known." — I Cor. 13:11, 12.

"Open thou mine eyes, that I may behold wondrous things out of thy law." — Ps. 119:18.

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen." — II Pet. 3:16-18.

"There is some one I can't forgive."

"But if ye forgive not men their trespasses, neither will your

Father forgive your trespasses." — Matt. 6:15.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat saying, Pay me that thou owest.

"And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." — Matt. 18:23-35.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." — Eph. 5:32.

"I can do all things through Christ which strengtheneth me." — Phil. 4:13.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." — Gal. 5:22, 23.



"The Plumline"

(Continued from page one)

after while, he ran out of "other" people to preach about. He started at Damascus and narrowed his sights little by little, until he came from Damascus, to Gaza, to Tyre, to Edom, to Ammon, to Moab, and Judah, and then there was just one crowd left to preach about, and that was his audience. Then he said:

"Hear this word that the Lord hath spoken against you, O CHILDREN OF ISRAEL, against the whole family which I brought up from the land of Egypt." — Amos 3:1.

Throughout the balance of this book of Amos, he doesn't say a word about these nations round about, he doesn't say one word about the people of Jerusalem and Judah, but he surely does talk about his audience—the ten tribes of the northern kingdom of Israel. I don't suppose you could find any book where there is any more human interest than in the balance of this book of Amos.

Notice: "And I also have given you CLEANNESS OF TEETH in all your cities." — Amos 4:6.

It wasn't Pepsodent, nor Ipana, nor Colgate that had cleaned them. God gave them cleanness of teeth because there wasn't any reason for their teeth getting soiled. He had given them a famine.

Listen again: "I have smitten you with BLASTING and MILDEW: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm

Rewards

By ROY MASON
Tampa, Florida



We are saved by grace through faith in Christ, apart from all works. So works have NOTHING to do with salvation. We are rewarded for the things we do for the Lord after we are saved. So then, WORKS HAVE EVERYTHING to do with rewards. Very few people give much thought or attention to the matter of rewards. If they did, they would not live the way they do, for the average Christian doesn't live and serve in such a way as to merit very much in the way of rewards. Also, many have entirely erroneous ideas concerning the nature of rewards. Let us take note of some of these false ideas.

1. THERE IS THE IDEA, HELD BY SOME HARDSHELLS, THAT EVERY ONE SHALL BE EQUAL IN THE LIFE TO COME. "I don't care if I just get to heaven by the skin of my teeth" said one person. Persons who deny the doctrine of rewards want to think that the Apostle Paul will receive no more than the most trifling Christian. That is not only contrary to the Bible but contrary to one's sense of common justice.

2. THERE IS THE FALSE IDEA THAT REWARDS WILL CONSIST OF A "WHITER ROBE" OR A BIGGER CROWN. They seem to picture the saved as going around in a long white night gown like garment, with a heavy and uncomfortable crown perched on his head. Who wants that sort of thing? WHAT WILL REWARDS CONSIST OF? For one thing — rewards will consist of POSITIONS OF RULERSHIP, HONOR AND GLORY under the Lord Jesus Christ during his thousand year rule over this world. Read Luke 19:17. In this passage rewards consists of rulership over ten cities. Paul wrote, "Know ye not that the saints shall judge (rule) the world?" Rule

devoured them. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses. I have overthrown some of you." — Amos 4:9-11.

I tell you, beloved, Israel was reminded of Jehovah's chastenings. Israel surely was reminded by Amos how much God had chastened them according to their sins.

Then when we come to the fifth chapter, he goes even further and says that their worship without righteousness was an abomination in the sight of God.

Notice: "I hate, I despise your feast days, and I will NOT SMELL in your solemn assemblies." — (Continued on page 4, column 3)

when? During the reign of Christ over the earth of course. Note also Matt. 19:27-29. There the apostles are promised the judgeship over Israel. When? "In the regeneration" which means the making new of things on this earth. Christ is now calling out of the world, those who shall rule and reign with Him in the age to come. (Note Rev. 5:10). "We shall reign ON THE EARTH."

Many think of rewards as vague things to be enjoyed in Heaven. The Bible teaches that our rewards shall be enjoyed ON THIS EARTH. This is where we shall reign with Christ. Our rewards are spoken of as being "laid up in heaven" but that doesn't mean that they shall be enjoyed there. You have money laid up in a bank, but you are not required to spend and enjoy that money inside that bank.

3. THERE IS THE UTTERLY FALSE NOTION THAT WHEN PEOPLE DIE THEY "GO TO THEIR REWARD." Many preachers preach such stuff at funerals, thereby showing their ignorance of the Scriptures. Rewards could not be received at death, because the influence of a life is not at and end when death takes place. Jesus says, "Behold I come quickly and my REWARD IS WITH ME." Rewards are to be received at the judgment seat of Christ. We have something said about this in I Cor. 3:13-15. Here in this passage salvation and rewards are distinguished, and we learn that a Christian can either "receive a reward" or can "suffer loss." Many a saved person will have fooled and frittered his life away. In fact that is what most Christians are busy doing all the time.

4. THERE IS THE FALSE NOTION THAT "CHURCH WORK" IS PRODUCTIVE OF REWARD. Most of the kind of church work that is carried on today will bring no reward at all, but censure from the Lord. Many church workers are devoted to a denominational machine from which they receive their orders. They work for "credit" at headquarters. When they get "credit," verily "they have received their reward," as Jesus put it. That's all the reward they will ever get. Cut out the "credit" and most church work would stop. Church workers keep busy getting up parties, putting on programs, raising a quota for something or other. That sort of thing brings no reward.

WHAT DOES BRING REWARD? The greatest thing is the winning of a soul to Christ. "He that winneth souls is wise." Other things for which reward is received is backing and supporting a preacher of the gospel. (See Matt. 10:41). Bearing criticism and abuse and persecution for Christ's sake. (See Matt. 5:12).

Every one who is saved should labor so as to receive a "full reward" (See 2 John 8). One can let the devil and evil men curtail their reward. (See Col. 2:18). Sometimes people work for the Lord in a church, then something makes them mad and the blow up and cause trouble and destroy everything they have helped to build up. Of course they will receive no reward for what they have previously done, for they have ruined it.

No one should let the unworthy actions of others hinder them, for we shall each be rewarded strictly according to our own works. (See Matt. 16:27).

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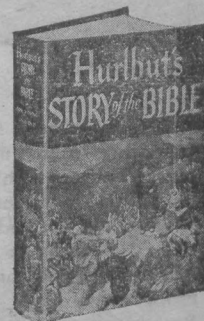
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THE SCRIPTURAL POSITION OF WOMEN IN THE CHURCH

By C. W. BRONSON



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I consider the church to occupy an important place in the Bible. It is not to occupy a place of minor importance, but we are to follow the teaching of God's Word concerning it.

Quite important is the teaching of the Bible on the position of women in the church. But let someone begin to give the Bible teaching on the subject . . . ! If anyone wants to stir up the ire of people let him say that women may not preach or teach, or even speak in the assembly.

It is not my intention to belittle women or to relegate them to a sphere of inactivity, but rather I want to give the Bible teaching on the subject. I would like to show what she may not do and then show her place of importance.

Biblical Restrictions Concerning Women in the Church

The woman is to be silent in the church. This is not some whim of man, or some misinterpretation of a scripture, or some invention of radicals, nor any such thing, but is the strict Biblical injunction:

"Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience as also saith the law." 1 Cor. 14:34.

This is a difficult Scripture for people to accept. But we should care not what anyone may say, let the authority of the Bible stand. I would say the same to my own mother or sister or anyone else; the Bible is authoritative on the subject.

Let us examine what Paul has said. He says they are not "permitted to speak." The Greek word "lalein," to speak, is one of the regular words used in the New Testament meaning to utter or to speak. He prohibits them from prophesying in church, as

the context will show. He prohibits them from asking questions of those who do speak publicly. Paul says it is a shame for them to speak in church.

Why does he say this? He says that they are to be under subjection. Whose subjection, may we ask? That of the man, for Paul tells Timothy that he is not in the habit of allowing the woman to usurp authority over the man, (1 Timothy 2:12). In the same place he says, "Let the woman learn in silence with all subjection." (verse 11). Why is it a shame for them to speak? Because in so doing, they are bringing shame upon the men, for the man was made in the image of God and man is the head of the woman, even as God is the head of man. (1 Cor. 11:3).

In supporting this, Paul refers to the Old Testament Scriptures and says the Law commanded their obedience. Adam Clarke, the Methodist commentator, says this refers to Genesis 3:16: "thy desire shall be to thy husband, and he shall rule over thee." This is another unpopular teaching. Disobedience to this Biblical precept has brought much suffering and

"ATHEISM" TRACT

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sorrow and has been the means of much discord in the home. The woman is to "revere her husband." Eph. 5:33.

Notice, he has said "churches." He does not use the singular, but the plural, churches. This is to be the Scriptural rule in all the churches of our Lord Jesus Christ.

The silence commanded is complete refraining from speaking, all of the while the church is assembled for worship. This would also prohibit testifying in so-called "testimony meetings," making motions, giving "devotionals," giving reports, such as treasurer's reports, and reading of minutes, etc.

What is the purpose of this? So that all things may "be done decently and in order" (1 Cor. 14:40).

Paul also mentions attire. Men are not so likely to be given to extravagant or immodest attire as women, therefore Paul says that they should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:3-10).

How this is disregarded today! Not only profane women, but even "women professing godliness" dress immodestly. Our modern customs seem to have given a feeling of authority to immodest dress and so "fashion" takes the place of God's Word.

Further, the custom in oriental countries seems to have been that of wearing a veil and having long hair. It was shameful for women to be seen without a veil. Also, it was shameful for them to have their hair shorn. Paul says, "let her (i. e., the woman) be covered" (1 Cor. 11:6). Some Baptists will obey the part about a material covering, that is, a hat, but will "bob" their hair. The Bible says she is actually dishonoring her head, that is, her husband (1 Cor. 11:5). It is my belief that the woman in church is to not only have long hair, but to be veiled, which in our country would mean a hat which sufficiently covers the head.

There may be some restrictions that I have overlooked, but I have given the main ones. The whole point is, of course, that in church, or out, she is to be subject to her husband; if she is unmarried, then she is to defer to the men in the church. This is the Bible teaching. Let those scoff who will; we must all stand before the judgment seat of Christ

and give an account of how we have obeyed God's Word. Let us obey in these things also.

The Woman Not Unimportant

It may be through excessive vehemence on this vital subject that sometimes we wax warmer than we should. The Bible teaching is so much rejected, it is no wonder that sometimes we hotly contend for the truth. Even so, the woman has a place of service.

The women of Christ's time ministered to Him of their substance and were often more faithful than His own disciples in some respects. It was a woman who was given the signal honor of being the mother of Jesus. Phebe was a "succourer of many" and of Paul himself. The Bible tells us there is "neither male nor female" in Christ.

The place of the woman is not an unimportant one. Paul says, "as the woman is of the man, even so is the man also by the woman; but all things are of God." The descendants of Adam owe their physical existence to their mother Eve. Much could be said on this subject of the importance of the woman.

Lastly, I would like to set forth what I believe to be the proper sphere of the woman. Paul says they are to be "keepers at home" (Titus 2:5). This is the God-appointed sphere of the woman. She is not to be a preacher, or a "preacherette." She is not to be the breadwinner, unless, perhaps, forced to by sheer necessity. Her place is in the home.

Paul says, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

The right way is the Bible way. Depart from the Scripture teaching and chaos is the result. The way of blessedness is God's way. Let those who claim to believe "the Book" and follow its teachings obey in all things.

"The Plumbline"

(Continued from page 3)

Amos 5:21.

Could anything be plainer? God despised the worship of Israel to the extent that He said, "I hate it,"—to the extent that He said, "I will not even smell or draw my breath in your solemn assemblies."

Then in the sixth chapter he begins by pronouncing woe upon them, for he says:

"Woe to them that are at ease in Zion,"—Amos 6:1.

In the balance of this chapter he tells about their ease. He describes their comfortable beds; he describes the music that they had whereby they could enjoy themselves; and he describes their food, how they were not waiting for the calves and the lambs to grow up, but rather they were taking the young lambs—the choicest lambs, and the choicest calves out of the stall. He describes how Israel was so much at ease that they were just deliberately using everything on themselves to enjoy themselves to the fullest, forgetful entirely of Almighty God.

Then Amos says, "There will be no more intercession. The

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Beyond Outer Space

(This poem was written by Eld. C. Dana Vaughn, a member of Valley Mines Missionary Baptist Church, DeSoto, Missouri. Bro. Vaughn recently went to be with his Lord, "beyond outer space," and what he wrote about is now a reality for him.)

In this day of man's heaping praise upon man for what man accomplished in getting into outer space, I thank the Lord Jesus Christ when I leave this earth I'm going beyond outer space.

Oh, Jesus, My first love, my Saviour and King,
Forever I'll praise thee, to thee will I sing;
The Alpha, the Omega, the First and the Last,
The One who has saved me from my sinful past.

Thou hast gone on before, to prepare me a place,
A mansion in glory, beyond outer space;
In the Celestial City, that city four-square,
I shout "Hallelujah" as I think of being there.

In that beautiful city where the streets are pure gold,
Where the Lamb is the light and it never grows cold;
Where I with the angels shall look upon His face,
My heart fills with rapture as I think of that place.

Oh, that beautiful city beyond outer space,
Where my mansion awaits at the end of the race;
Where the four and twenty elders before Thee kneel down,
When they fall on their faces and cast off their crowns.

I think of that city each hour of the day,
That beautiful city at the end of the way;
That glorious city, that wonderful place,
That awaits me in Jesus, beyond outer space.

—C. Dana Vaughn

prophet will not intercede for you any longer. Furthermore, time has run out for you. I'll give you a vision whereby you will know the time has completely run out for the children of Israel."

Then the Word of God tells us how the people looked and saw a man standing on the wall that had been built with a plumbline. After the wall was thus built with a plumbline, the man was just standing there with the plumbline in his hand. You recognize, of course, that a plumbline is for the purpose of building. It is for the purpose of measuring a wall, for example, to see if it is being built in an accurate line and straight. I have had a little experience in regard to a plumbline and squares and levels, and as I have done so, I have realized that one of the hardest things in this world to do is to make plumb that which has gotten out of plumb. It is almost an impossibility to make anything plumb again that has gotten out of plumb.

I rather imagine that was true in the days of Amos. When the people saw this vision of the Lord standing upon the wall that He had built with a plumbline—with that plumbline in His hand, I am satisfied that they realized God was putting the plumb to them—testing to see whether or not their lives were standing plumb.

Beloved, if God were to put the plumbline of His Word to your life tonight, I wonder how much of your life would be absolutely plumb; I wonder how much of your life would be absolutely square, true, and perfect in the light of the Word of God.

In the days of His ministry, the Son of God preached a great sermon, as recorded in the sixth chapter of John, and in that sermon he dealt with four great outstanding truths, namely, the doctrine of election and sovereignty, the doctrine of human depravity, the doctrine of justification by faith, and the doctrine of the security of the saved.

For example, on the basis of sovereignty, the Lord Jesus said: "All that the Father giveth me shall come to me."—John 6:37.

On the basis of depravity, He said:

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

On the basis of justification by faith, He said:

"He that believeth on me hath everlasting life."—John 6:47.

On the basis of the security of the saved, he said:

"Him that cometh to me I will no wise cast out."—John 6:37.

When He had finished His

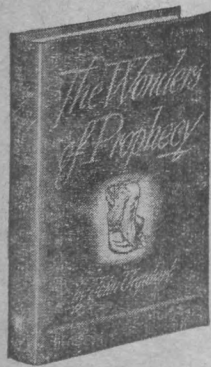
message he looked and there was his crowd leaving in every direction. Folk who had thought before that the Lord Jesus Christ was the greatest Person who had ever come, now were turning their backs, and going in the opposite direction. The day before he had had 5,000 men eat dinner with him, not counting the women, men and all the balance had turned their backs to go away. They decided they had gone elsewhere to take care of their business. They decided they had things to do, and they went elsewhere. The

Then said Jesus unto the twelve: "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:67-69.

Beloved, here was a crowd of people who one day were following Jesus enmass. Here was a crowd that one day talked about the Lord Jesus Christ as the greatest individual they had ever seen. Here was a crowd of people who one day thought that the Son of God was undoubtedly the greatest person they had ever met. Yet when He put the plumbline of the Word of God to their lives and talked to them about depravity, and election, and justification by faith, and the security of the saved, they didn't "plumb" out very well. The result was that they left, and went in other directions. Therefore, instead of the Lord Jesus Christ having a crowd

(Continued on page 13, column 1)

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THE SUPREMACY OF GOD

By A. W. Pink

one of his letters to Eras-Luther said, "Your thoughts are too human." Probably renowned scholar resented a rebuke, the more so, since proceeded from a miner's son; nevertheless, it was thoroughly deserved. We too, though having no standing among the religious leaders of this degenerate age, are charged with the same charge against the majority of the preachers of the day, and against those who, instead of searching the Scriptures for themselves, lazily accept teaching of others. The most honoring and degrading conceptions of the rule and reign of Almighty are now held all over the world. To countless thousands, even among those professing to be Christians, the God of the Scriptures is quite unknown.

Old, God complained to an Israel, "Thou thoughtest I was altogether as thyself" (Isaiah 50:21). Such must now be indictment against an apostate Christendom. Men imagine the Most High is moved by sentiment, rather than actuated by principle. They suppose that omnipotency is such an idle notion that Satan is thwarting designs on every side. They think that if He has formed any thing, it will be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest it invade the citadel of man's will, and reduce him to a puppet before a machine. They lower the all-wise, all-powerful Atonement, which has redeemed everyone for all time, to a mere expediency, which sin-sick souls use if they feel disposed to; they enervate the invincible power of the Holy Spirit to an ineffectual force; they pervert the Gospel which sinners may accept or reject as they please.

The "god" of this twentieth century no more resembles the Sovereign of Holy Writ. He does the dim flickering of a candle in the glory of the midday sun. The "god" who is now talked about in the average pulpit, is a far cry from the living God of in ordinary Sunday

School literature of the day, and preached in most of the so-called Bible Conferences is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside of the pale of Christendom form "gods" out of wood and stone, while the millions inside Christendom manufacture a "god" out of their own carnal mind. In reality, they are but atheists, for there is no other possible alternative between an absolutely supreme God, and no God at all. A "god" whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits nought but contempt.

The supremacy of the true and living God might well be argued from the infinite distance which separates the mightiest creatures from the almighty Creator. He is the Potter, they are but the clay in His hands, to be moulded into vessels of honour, or to be dashed into pieces (Psalm 2:9) as He pleases. Were all the denizens of heaven and all the inhabitants of the earth to combine in revolt against Him, it would occasion Him no uneasiness, and would

have less effect upon His eternal and unassailable Throne than has the spray of Mediterranean's waves upon the towering rocks of Gibraltar. So puerile and powerless is the creature to affect the Most High, Scripture itself tells us that when the Gentile heads unite with apostate Israel to defy Jehovah and His Christ, "He that sitteth in the heavens shall laugh" (Psalm 2:4).

The absolute and universal supremacy of God is plainly and positively affirmed in many Scriptures. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty: for all in the heaven and all in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all . . . And Thou reignest over all" (I Chron. 29:11, 12)—note, "reignest" now, not "will do so in the Millennium." "O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none (not even the Devil himself) is able to withstand Thee?" (II Chron. 20:6). Before

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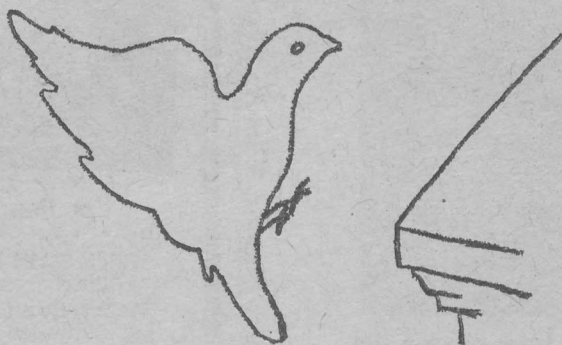
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"Sometimes the sun seems to hang for half an hour in the horizon, only just to show how glorious it can be. The day is gone, the fervour of the shining is over, and the sun hangs golden — nay, redder than gold — in the west, making everything look unspeakably beautiful with the rich effulgence which it sheds on every side. So God seems to let some people, when their duty in this world is done, hang in the west, that men may look on them, and see how beautiful they are." Such was the aged Anna.

1. Anna was a prophetess (Luke 2:36). As a prophet was one who received messages from God, through being in immediate com-

munication with Him, so a prophetess was the same. Bullinger says, "The usage of the word is clear, it signifies one on whom the Spirit of God rested (Num. 11:17, 25, 26, 29); one to whom and through whom God speaks (Num. 12:2); one to whom God makes known His mysteries (Amos 3:7, 8). Hence it means one to whom God reveals His Truth, and through whom He speaks" (Gen. 20:7, 17, 18).

2. Anna was a servant of God (verse 37). It is said of her that she "served God." What better epitaph could one have, than a testimony of having served the Lord? "Ye serve the Lord Christ" (Continued on page 9, column 1)

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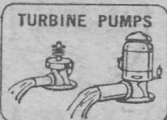
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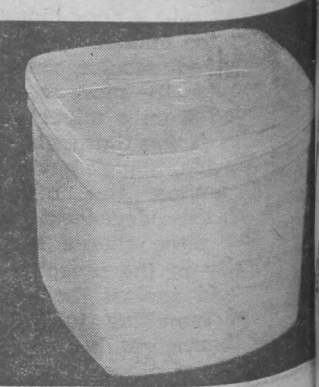
(Continued from page 5)

Him presidents and popes, kings and emperors, are less than grass-hoppers.

"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth" (Job 23:13). Ah, my reader, the God of Scripture is no make-believe monarch, no mere imaginary sovereign, but King of kings, and Lord of lords. "I know that Thou canst do everything, and that no thought of Thine can be hindered" (Job 42:3, margin), or, as another translator, "no purpose of Thine can be frustrated." All that He has designed He does. All that He has decreed, He performs. "But our God is in the heavens: He hath done whatsoever He hath pleased" (Psalm 15:3); and why has He? Because "there is no wisdom, nor understanding, nor counsel against the Lord" (Prov. 21:30).

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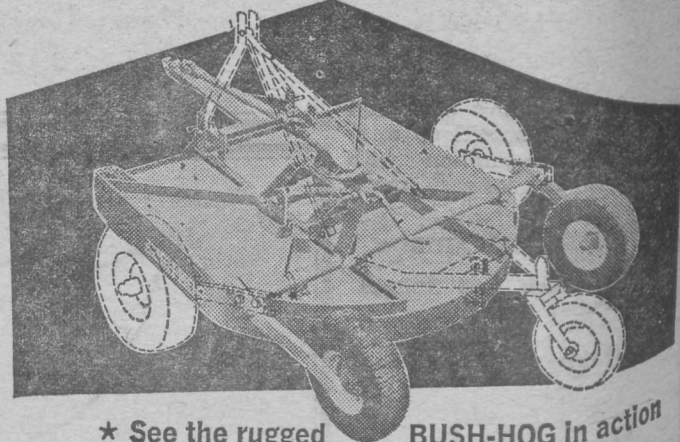
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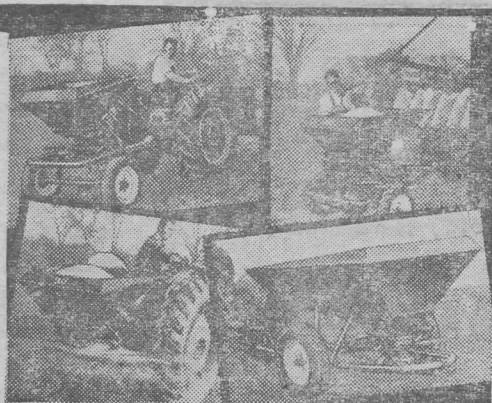
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Supremacy of God

Continued from page 6)
On other occasions went back-
degrees on the dial of
(Isa. 38:8). To exemplify
supremacy, He made ravens
food to Elijah (I Kings 17),
swim on top of the waters
(Gen. 6:5), lions to be tame
Daniel was cast into their
to burn not when the
Hebrews were flung into its
Thus "Whatsoever the

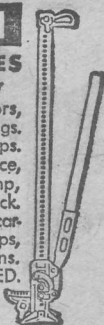
Lord pleased, that did He in
heaven, and in earth, in the seas,
and all deep places" (Psalm
135:6).

God's supremacy is also dem-
onstrated in His perfect rule over
the wills of men. Let the reader
ponder carefully Ex. 34:24. Three
times in the year all the males of
Israel were required to leave
their homes and go up to Jeru-
salem. They lived in the midst
of hostile people, who hated them
for having appropriated their

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lands. What, then, was to hinder
the Canaanites from seizing their
opportunity, and, during the ab-
sence of the men, slaying the
women and children and taking
possession of their farms? If the
hand of the Almighty was not up-
on the wills even of wicked men,
how could He make this promise
beforehand, that none should so
much as "desire" their lands? Ah,
"The king's heart is in the hand
of the Lord, as the rivers of
water: He turneth it whitherso-
ever He will" (Prov. 21:1).

But, it may be objected, do
we not read again and again in
Scripture how that men defied
God, resisted His will, broke His
commandments, disregarded His
warnings, and turned a deaf ear
to all His exhortations? Certainly
we do. And does this nullify all
that we have said above? If it
does, then the Bible plainly con-
tradicts itself. But that cannot be.
What the objector refers to is sim-
ply the wickedness of man against
the external word of God, where-
as what we have mentioned
above is what God has purposed
in Himself. The rule of conduct
He has given us to walk by, is

perfectly fulfilled by none of us;
His own eternal "counsels" are
accomplished to their minutest
details.

The absolute and universal su-
premacies of God is affirmed
with equal plainness and positive-
ness in the New Testament. There

we are told that God "worketh
all things after the counsel of His
own will" (Eph. 1:11)—the Greek
for "worketh" means "to work
effectually." For this reason we
read, "For of Him, and through
Him, and to Him, are all things:
(Continued on page 8, column 1)

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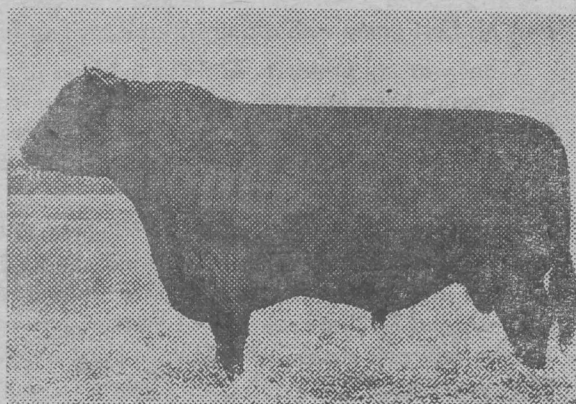
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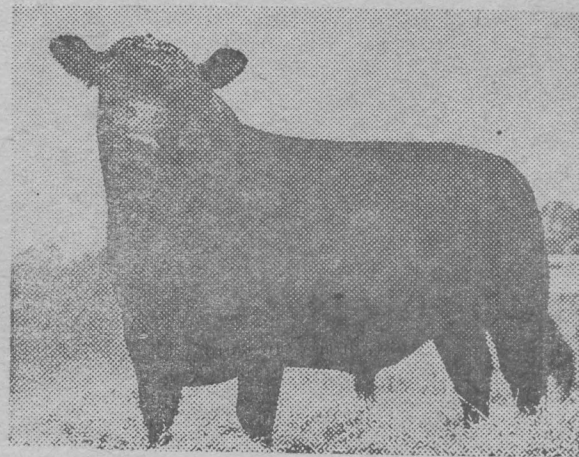


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Supremacy of God

(Continued from page 7)
to whom be glory forever. Amen." (Rom. 11:36). Men may boast that they are free agents, with a will of their own, and are at liberty to do as they please, but Scripture says to those who boast "we will go into such a city, and continue there a year, and buy and sell—Ye ought to say, If the Lord will" (James 4:13, 15)!

Here then is a sure resting-place for the heart. Our lives are neither the product of blind fate nor the result of capricious chance, but every detail of them was ordained from all eternity, and is now ordered by the living and reigning God. Not a hair of our heads can be touched without His permission. "A man's heart deviseth his way: but the Lord directeth his steps" (Prov. 16:9). What assurance, what strength, what comfort should this give the

real Christian! "My times are in Thy hand" (Psalm 31:15). Then let me "Rest in the Lord, and wait patiently for Him" (Psa. 37:7).

THE SINNER COMPARED TO AN ASS

As the Lord needed the colt upon which He rode into Jerusalem, so He needs the sinner. "Not a very complimentary simile to compare us to an ass!" says one. We often find that man is compared to animals in the Scriptures. He is compared to a sow for uncleanness (II Peter 2:22), to a sheep for stupidity (Isaiah 53:6), to a dog as an object of contempt (Matt. 15:26), and to

an ass for his wildness and wilfulness (Job 11:12). I am, therefore, warranted in taking the ass as illustrating the condition the sinner is in, and what the Lord is willing to do for him.

1. As the ass was "tied" (verse 2), so the sinner is under the bondage of sin (Gal. 3:22).

2. As the ass was "without" (Mark 11:4) — not in a comfortable stable — so the sinner is without the blessings of the covenant (Eph. 2:12).

3. As the ass was in a place where two ways met (Mark 11:4), so the sinner is where two paths are found in this life — the broad and the narrow way (Matt. 7:13).

4. As the colt had never been ridden on, therefore, had been of no use (verse 2); so the sinner is useless to God, for they who are in the flesh cannot please Him (Rom. 8:8).

5. As the colt was known by

Christ before it was brought to Him (verse 2), and He directed where and how it would be found; so Christ knew us before we knew Him, and He gives in

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detail our natural character in Rom. 3.

6. As the colt was loosed by a power outside itself (verse 2), so the grace of God is the only power that can free us from the

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consequence and control of sin (Eph. 2:5).

7. As the colt was brought to Christ (verse 7), so the Holy Spirit is the Power that leads us to the Lamb of God, who takes away our sin (Acts 26:18).

8. As the colt was used by Christ (verse 3), so He needs all His people to carry out His purpose, even as the head needs the members of the body to accomplish its will (I Cor. 12:12).

— F. E. Marsh

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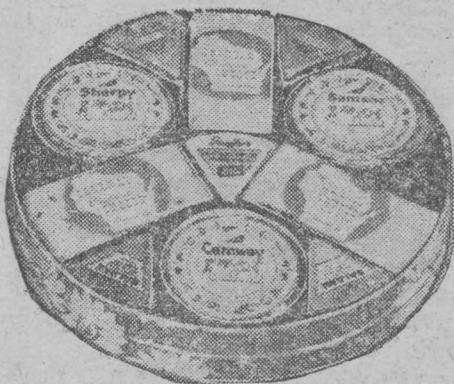
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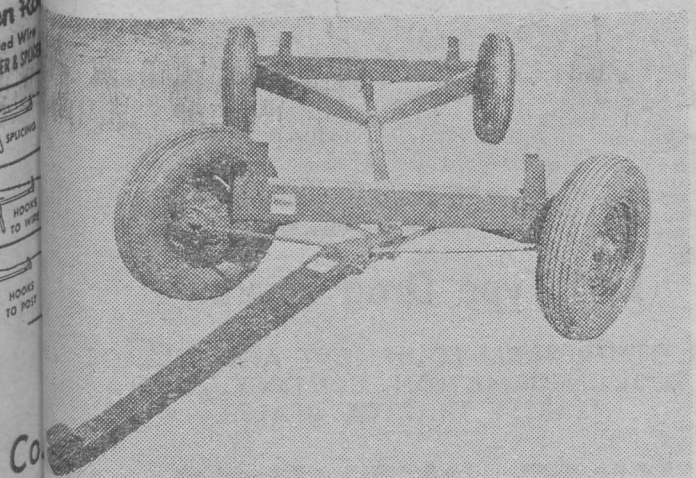
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Anna
continued from page 5)
3:24) was the apostle's to the Christian slaves at as he urged them to do menial tasks as unto the himself. A carpenter was asked why he troubled to off a magistrate's bench so ly. His reply was, "I can't

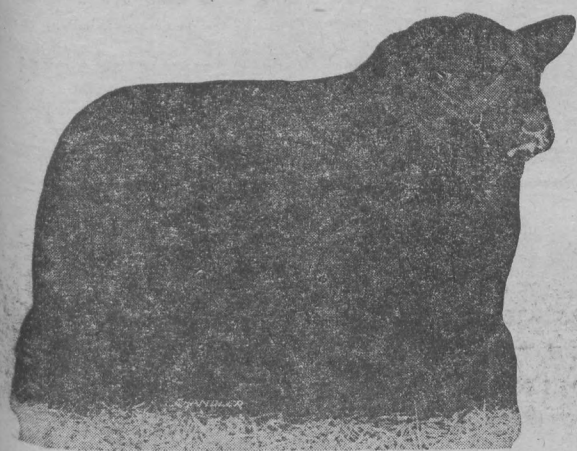
do otherwise; besides, I may have to sit on it one of these days." A better reply was given by the little servant girl when she was asked why she took such pains in washing the doorstep, "I am doing it for the Lord Jesus." Ah! if anything be done for, and as to Him it will be done well.

3. Anna was self-denying. It is

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said she fasted (verse 37). Anna did not fast, as some do, to obtain favour with God, but, knowing the grace of the Lord, she was willing to deny herself food that she might serve the Lord better.

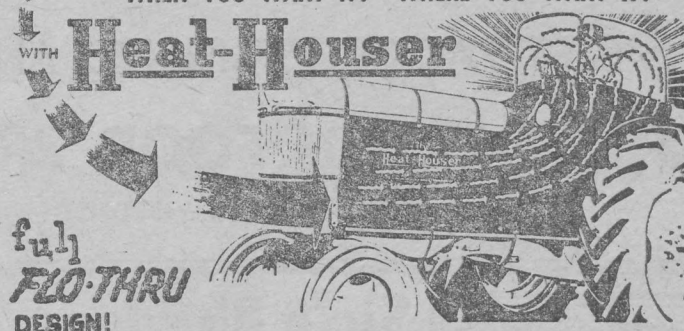
4. Anna was prayerful (verse 37). Her prayers ascended to God "night and day." She was incessant in her pleading, and attentive in her attendance at the means of grace. An old writer says, "Prayer is the key of the morning and the lock of the evening." If we pray each morning before we go out on life's pathway, we shall unlock the mercies God has for us; and if we look to Him at the close of the day, we shall know that we are locked in with God from all harm and evil, as Noah was when the Lord shut him in the ark.

5. Anna was thankful. Simeon was not alone in his thanksgiving, for Anna "gave thanks likewise unto the Lord" (verse 38). Praise is comely to the Lord. Those who bless God with their

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praises are sure to be blessed by God with His mercies. A thankful man is full of blessing. To be thankless is to be graceless, but to be thankful is to be graceful.

6. Anna was a true witness. "She spake of Him" (verse 38). Her testimony of Christ as the

Redeemer, is implied in that she "spake of Him to all that looked for redemption in Jerusalem." A true witness always tells out what Christ is, what He has done, and what He is able to do, as known from personal experience.

— F. E. Marsh

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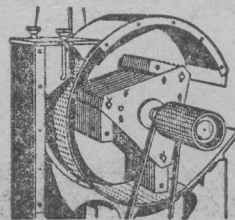
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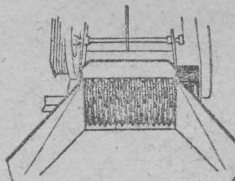
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Sin's Bondage

Israel's bondage in Egypt is an illustration of the sinners bondage in sin. Egypt is a type of the world; Pharaoh is a type of Satan; and the bondage an illustration of the enslaving power of sin. Different men are in bondage to different sins. Let me give seven sample cases.

1. *The Pharisee.* He was in bondage to self-righteousness. He thought he was free, and behold he was bound. He thanks God he is not as other men, and behold he is worse than other men, because of what he is not, and being proud of it (Luke 18:11).

2. *Esau.* He was in bondage to sensual satisfaction (Genesis 25:32; Heb. 12:16). He did not care about the future or spiritual things so long as his present need

was supplied, and his desire granted. He had enough when his appetites were met.

3. *Balaam.* He was in bondage to the love of money. He loved the wages of unrighteousness. It was of little moment to him who suffered if only he could obtain his own ends (Jude 2:22).

4. *Demas.* He was in bondage to worldliness (II. Tim. 4:10). Love of the world fascinated Demas to his destruction. It was a wrecker's light that lured him on to the rocks of error, where he made shipwreck of faith and of a good conscience.

5. *Korah.* Korah and his followers were guilty of rebellion against God in coveting the priesthood; hence, they were in bondage to pride (Numbers 16). Pride is self-assertion and self-will in opposition to God's Word and will. Pride is a hideous power to be under. It is a very octopus

that will suck the life-blood out of any man, and lead him to eternal death.

6. *Nadab and Abihu.* It seems that these sons of Aaron, being under the influence of strong drink, brought strange fire into the Lord's presence, as after their death the priests were prohibited from drinking strong drink when in the service of the tabernacle (Lev. 10:9). The sons of Aaron were in bondage to strong drink, hence, their rash action which brought such a terrible judgment upon them. How many there are

who are in bondage to intemperance. It is a blight that kills everything that is bright, beautiful, noble, and moral.

7. *Lord of Samaria.* The Lord of Samaria was in bondage to unbelief. He did not believe that God could meet the need of Samaria. The consequence was, he was punished by death for his want of faith (II. Kings 7:2, 19, 20). Unbelief is a cloud that hides the sun from view.

There is only one Person who can free the one who is in bondage, and that One is Christ.

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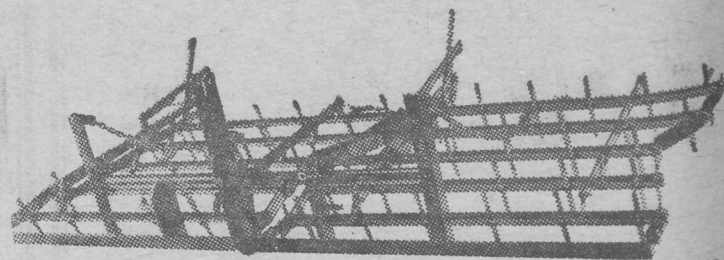
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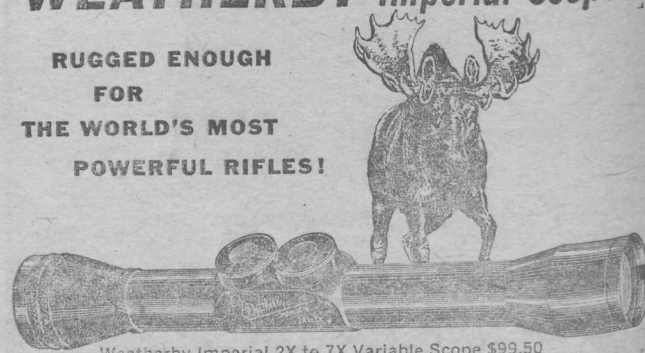
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you, and sometimes cure your ills, but when you have Divers Diseases then only the Lord can cure you, and brethren, there is a regular epidemic of Divers Diseases among us!"

"Some dive for the door after the Sunday School is over. Some dive for the TV set during the evening service. Some dive into a bag of excuses about that work that needs to be done for our Jesus. Others dive for the car and take a trip over the week-

end, forsaking the assembling and teaching assignments — Then a few dive into a flurry of fault-finding every time the church takes on a work program. Yes, brethren, it takes the Lord and the love of the church to cure Divers Diseases. When you have Divers Diseases, you are in a bad way, brethren."

Well, we have a good many

sitting in the congregation every Sunday morning, who are afflicted with the above mentioned disease. Some of you dive just anywhere for an excuse for not coming to all the services. Yes I must accept your excuses and go on, but I wonder if you expect God to believe or accept such weak excuses? What about it? Do you have Divers Diseases?

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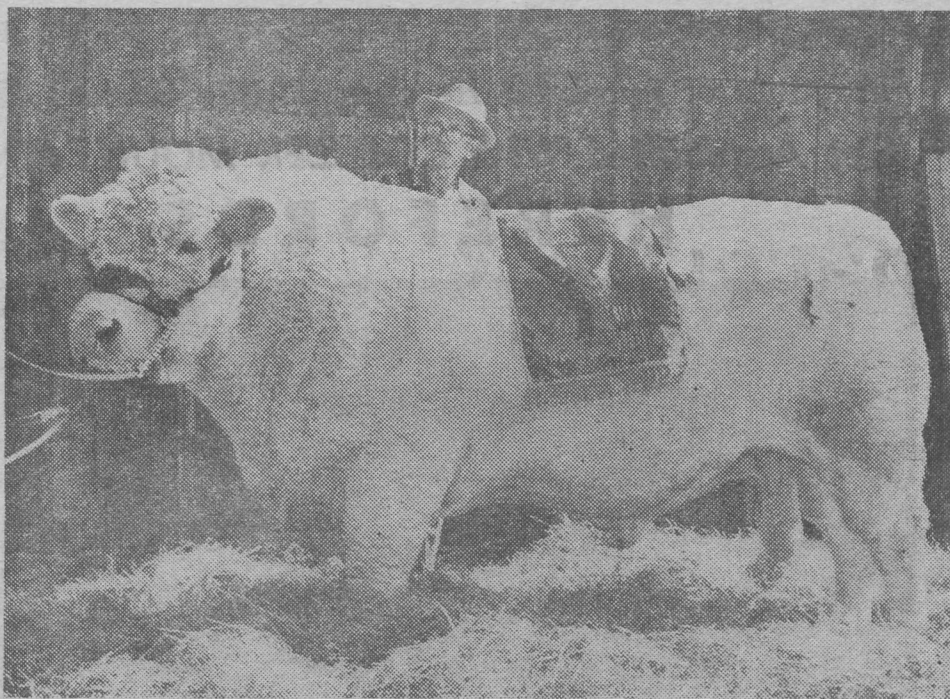
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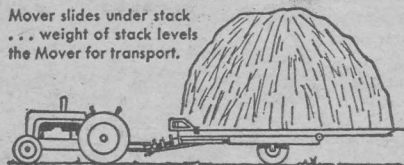
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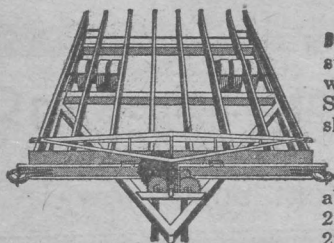
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1. The man of unbelief acts in his own way. "The way of Cain" (Jude 2) is Cain acting according to his own thought, which was in direct opposition to the Word of God. "There is a way that seemeth right unto man, but the end thereof is death" (Prov. 14:12; Isaiah 55:8).

2. The man of unbelief is rejected (Gen. 4:5). Jehovah did not regard the offering of Cain. Abel's offering was accepted, because fire from heaven fell upon it, which was a sign of its acceptance on behalf of the offerer, as may be gathered from Lev. 9:24; Judges 6:21; I. Kings 18:38; Chron. 21:26, and II. Chron. 17:1. On the other hand, when no fire fell, it was an evidence that the offering was not acceptable to God; hence, the offerer is rejected with his offering.

3. The man of unbelief is angry (Gen. 4:5). When man is in the wrong, he often vents his spite in angry words and actions. The word "wroth" is translated "kindled" in Job 32:2, 3; thus to

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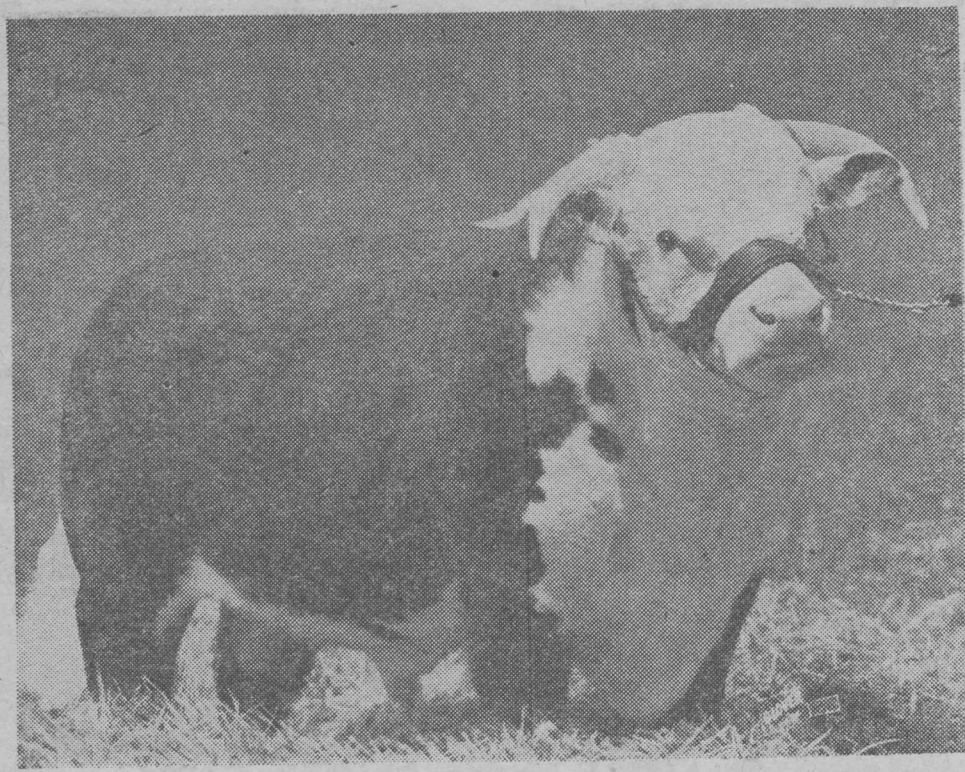
SHREDS STALKS

Christ In Isaiah 9:6

1. WONDERFUL... in His earthly ministry, Lk. 24:19.
2. COUNSELLOR... in His priestly service, I Jno. 2:1.

3. MIGHTY GOD... in coming manifestation, Psa. 45:3, 6.
4. EVERLASTING FATHER... in ultimate relation, Prov. 8:23.
5. PRINCE OF PEACE... in His Kingdom, Acts 10:36.

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be angry is to be consumed as with a fire, or a burning disease. The same term is rendered "fret" in Psalm 37:1, 7, 8; Prov. 24:19. Beware of anger, especially anger against the Lord, as Jonah (Jonah 4:1, 4, 9), when the men of Nineveh repented; or, as in the case of Cain, when he was angry because his brother was accepted, and he rejected.

CHRIST'S DEATH

1. Self-Chosen, Jno. 10:18.
2. Shameful, Heb. 12:2; Mk. 14:65.
3. Sacrificial, Heb. 9:14, 26.
4. Sin-bearing, I Pet. 2:24.
5. Suffering death, Heb. 2:9-10; Lk. 22:15.
6. Servant's death, Acts 13:28.
7. Sufficient for all, Heb. 9:28.

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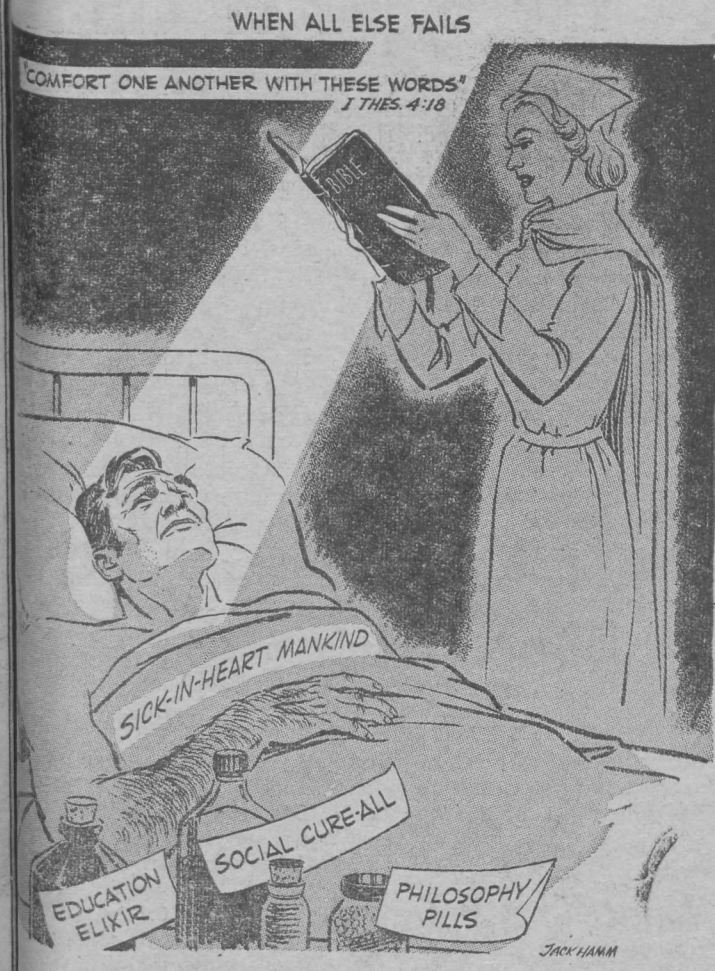
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"The Plumbline"

Continued from page 4)
us crowd following Him,
me to the end of the day
only His twelve disciples to
faithful to the end.
ved, I am wondering about
of us. If we were to apply
plumbline of God's Word, I
how we would stand.
let's see.

I
cept a man be BORN
he CANNOT SEE the
of God—John 3:3.
cept a man be born of water
the Spirit, he CANNOT
into the kingdom of God."
3:5.
MUST be born again."

verses give to us the
truth emphasized and reit-
in a little different langu-
each instance, but telling
the same thing, that there
is a spiritual experience in
life. Too many people join
church without a spiritual
experience. Too many people have
sanity, without having

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Christianity. Too many folk have a profession without a possession. Too many people have their names inscribed in the church record book and never have had their names inscribed in the Lamb's Book of Life. As we read these verses which tell us the same truth that you must have a spiritual life before God, I ask you, how does your life compare to these three statements? Do you plumb perfectly?

I tell you, beloved, growing out of my experience with human beings over the past forty years in the ministry, I am convinced that there's mighty, mighty few of the crowd that professes the name of Jesus Christ who really know him as the Saviour. I heard a man say some months ago that he doubted seriously if 25% of the membership of Baptist churches were saved. I thought he was unusually liberal when he thought that there might be a hope that the 25% was saved. I say to you, I doubt seriously if anything like 25% of the membership of the average Baptist church is saved and safe and ready to go to Heaven.

Brother, sister, putting the plumbline of God's Word against your life, I ask you, have you had a spiritual experience with Jesus Christ?

II
"And said, Verily I say unto you, Except ye be CONVERTED, and become as little children, ye SHALL NOT ENTER into the kingdom of heaven."—Mt. 18:3.

Notice that not one word is said that you have to have church membership. Not one word is said about baptism. Not one word is said about a good life. Not a word is said about keeping the Golden Rule or giving to missions. Not a word is said about holding out faithful to the end. These are the things that the majority of churches emphasize and say are necessary for salvation. Important as they may be for church membership, not a word is mentioned concerning these as to salvation. Rather, our Lord Jesus Christ cut at the heart when he said, "Except ye be converted, ye shall not enter into the kingdom of heaven."

Don't talk to me about church membership, beloved. Don't talk to me in any wise about your church relationship until you first of all settle this matter, have you been converted?

Sometime ago, a woman who was a Methodist, said, "Brother Gilpin, when folk join our church, I don't see that there is any difference in their lives." She went on to make some pleasing comments about some Baptists she had known — that there was a

definite change when they united with the church and were baptized up a profession of faith. "But," said she, "in our church, there is absolutely no difference. You can't tell any difference in the life of a person when he comes into the church."

I am satisfied that what she said as a Methodist can be said by many, many individuals of all denominations, and by many individuals who are Baptists. Brother, sister, I say to you, there will be a difference if you have been converted. Let's hold the plumbline to your life. Have you been converted?

III
"Jesus said unto him, Thou shalt LOVE THE LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt LOVE THY NEIGHBOR as thyself."—Mt. 22: 37-39.

The first commandment is to love God with all your heart, soul and mind, and the second commandment is to love your neighbor as yourself. I am afraid to ask you if your life plumbs up to that. I am afraid I am going to rule the preacher out before he even gets the sentence finished, to say nothing of the balance of you.

I ask, how many of you women who are here tonight bought a new hat this past week? If you bought a new hat for yourself, did you buy one for your neighbor? This text says that the second commandment is to love your neighbor as yourself.

Beloved, plumb your life to the Word of God and tell me where you stand in the sight of God's Book. The first love is to be to God; then you are to love your neighbor just the same as you love yourself. Whenever I read this Scripture, I am afraid that I am so far out of plumb that I could never get into proper position again, and I suspect what is true of the preacher might be somewhat in a slight measure true of the balance of you.

IV
"For I say unto you, That EXCEPT YOUR RIGHTEOUSNESS shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Mt. 5:20.

How righteous were the Scribes and Pharisees? Well, they were a whole lot better than we give them credit for. Most of the time when we talk about the scribes and Pharisees, we don't realize that they were really good people from a moral and ethical standpoint. The Pharisees were people who had religion, but their religion had gone to seed. Beloved, the Pharisees of Jesus' day counted not just ten commandments to keep, but counted about 600 precepts. About half of them were positive statements of things they were to do, and the balance were negative statements as to the things they were not to do. Beloved, I have a hard enough time with the Ten Commandments, but these Jews of Jesus' day — these Pharisees, counted over 600 precepts similar to the Ten Commandments, and Jesus said, "Unless your righteousness exceeds the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God."

I ask you, beloved, what chance do you have of going to Heaven now? What hope do you have of going to Heaven? Does your righteousness exceed the righteousness of the scribes and Pharisees? Well, if it doesn't then you might as well say, "I have no hope of Heaven."

Beloved, I can say my righteousness does exceed the righteousness of the scribes and Pharisees. I don't count Ten Commandments as a basis of righteousness, and neither do I count 600 precepts, as did the scribes and Pharisees of Jesus' day, but I tell you where I get my righteousness. Jesus Christ went to Calvary and died for my sins. My sins were laid on Him at Calvary, and now His righteousness

What Is A Christian?

Moral life may belong to any man, but spiritual and eternal life belong only to those who take God's Way of Salvation.

(1) A CHRISTIAN is one saved by the GRACE of God. Eph. 2:8 — "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Titus 3:5 — "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost."

D. L. Moody ran after a man, saying: "Do you know GRACE?" "Grace WHO?" the man inquired. "The grace of God that saves our souls!" Moody answered, as he told him of the way of salvation.

(2) A CHRISTIAN is one Redeemed by the BLOOD of Christ. 2 Cor. 5:19 — "God was in Christ reconciling the world unto himself." I Peter 1:19 — "We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." Isa.

is put on me. I tell you, beloved, my righteousness does exceed the righteousness of the scribes and Pharisees — not mine, but it is that which has been imputed to me through the Lord Jesus Christ.

Let me say to that individual who thinks he is going to Heaven on the basis of his goodness and his righteousness, you can't go to Heaven by keeping the Ten Commandments. You can't go to Heaven by the righteousness that you have thereby. You can't even count all the precepts that the scribes and the Pharisees had. You can't even live up to those. Jesus said you have to have something more. Jesus said you have to have something greater. Beloved, you have to have a greater righteousness than the scribes and the Pharisees.

I ask you, is your life "plumb," in the light of this Scripture? If we take the plumbline of God's Word, and lay it to your life, will your life square perfectly, or will there be a variation? Will your life lean one way or the other?

V
"Be ye therefore PERFECT, even AS YOUR FATHER which is in heaven is perfect."—Mt. 5:48.

At first thought, beloved, it would look like it is an impossibility for a man ever to be saved, for the Lord Jesus Christ says that God the Father is demanding of you a perfection that is as great as God the Father. We are to be just as perfect as the Father in Heaven is perfect. That is our goal. That ought to be the ideal you are shooting at every-day. It ought to be that you are striving to live just as perfectly as God the Father in Heaven is perfect.

I ask you, beloved, are you that perfect? You say, "Brother Gilpin, impossible!" No, it isn't impossible. I want you to know that I am just as perfect as my Father in Heaven is perfect. Don't mis-

53:5—"He was wounded for our transgressions, he was bruised for our iniquities" . . . v. 6. "The Lord laid on him the iniquity of us all."

This was God's provision for meeting the SIN problem and taking from man's heart the burden of condemnation. "He that believeth on the Son is NOT condemned: but he that believeth not is condemned already." (John 3:18).

(3) A CHRISTIAN is one Sealed by the Spirit.

Eph. 1:13-14 — "In whom ye trusted, having heard the word of truth, the Gospel of your salvation; in whom, having believed, ye were sealed with the promised Holy Spirit, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." (SECURED by the stamp of the Holy Spirit until the resurrection day — Rom. 8:23. SOUGHT by the Father—SAVED by the blood—SEALED by the Spirit.—Keith Brooks.

understand me: I am not perfect in myself, but I have trusted the Lord Jesus Christ as my Saviour, and I am clothed with His perfection, and His righteousness, and His holiness. Therefore, when God the Father sees me, He does not see me as I am, but He literally sees me as I am figuratively in His Son; and I am just as perfect in Jesus Christ's righteousness, and perfection, and holiness as God the Father Himself is perfect.

Beloved, here is a Scripture that would surely be a hard Scripture for that man who is trying to go to Heaven by being good and by reforming his life. Here is a Scripture that would be exceedingly hard for that individual who is trying to measure his life with the perfectness of God. You know that your life is far from perfect. You know that your life comes far short. But thanks be unto God, that man who has seen Jesus Christ as his Saviour, who has trusted Jesus Christ to save him, his sins were laid on Jesus at Calvary and now, that righteousness, that perfection of Jesus, is laid on him, so that actually he is just as perfect as God the Father.

VI
"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a ROCK: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the SAND: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Mt. 7:24-27.

There are two foundations upon which you can build. There is a (Continued on page 16, column 1)

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God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones

CALVARY BAPTIST CHURCH, BOX 910, ASHLAND, KY. — 41101

Here's How Children May Be Whiter Than Snow

By Arthur W. Pink

"Wash me, and I shall be whiter than snow" (Psa. 51:7).

There are three points in this text which we shall briefly consider. First, the sinner's need of cleansing: the ones who need "washing" are those who are unclean. Second, this cleansing is done for sinners and not by them. Third, the effects of this cleansing.

1. Our need of cleansing.

When David said "Wash me" he referred not to physical cleansing, but to spiritual. It was not his hands and face, but his heart, which needed "washing."

In God's sight we are all unclean. Sin defiles and pollutes: that is to say, sin makes us dirty, unfit for God's presence. If you were crossing the street on a very wet day and fell down, you know what would be the consequence. It would result in your clothes being soiled, and your hands and knees becoming muddy. You would be a filthy object.

Now, this is just how man became unclean. He had a fall. Adam and Eve, our first parents, fell from the position in which God placed them. They fell from a state of innocence. God made them clean in heart, and they became unclean. They disobeyed God, they sinned, and so became wicked and defiled. And all of Adam's children are wicked and defiled, too.

"We are all as an unclean thing" (Isa. 64:6).

"There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:11, 12).

Now, because of this, we all need washing; washing by God, so that we may be made clean.

Every one of us is born into this world with a sinful heart. God tells us that "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Do you know why it is easier for each of us to do that which is wrong than that which is right? Do you know why it is harder to be good than naughty? It is because we are "naughty" inside, and God's word for "naughty" is sin!

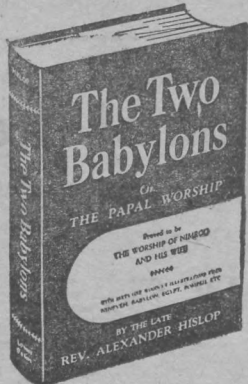
"We are all as an unclean thing." If you are not sure whether your face is dirty or not, what is the best thing to do? Why, to gaze into a looking-glass. Now, the Bible is a spiritual looking-glass. In it God has given a true picture of what we are. And if we look into it we shall discover that we are unclean, and need washing.

Oh, our hearts are much black-

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er than we think. Often this is not seen till we grow up. Those wicked men that you sometimes hereabout were once nice little children; but they were never washed by God!

2. We cannot wash ourselves.

Not only does God's Word show us that we are dirty, sinful, but it also tells us that we cannot make ourselves clean. That is why, in our text, David asked God to wash him.

Did any of you every try to wash a piece of coal and make it white? No, you would not be so silly. It would be an impossible task. Equally so is it for the sinner to cleanse himself. It is because of this that God sent His Son into the world, that Jesus Christ should die; for it was only by the shedding of His precious blood that anybody's sins could be washed away. Listen to what He says: "Without shedding of blood is no remission" (Heb. 9:22).

Now, in our text we hear a sinner praying to God, "Wash me." He knew that he could not wash himself. God must wash him or he never would be cleansed. I suppose most of you have seen a black man: well, all the soap and water in the world would not make his black face white. So there is nothing which we can do that will make ourselves clean.

It is because of this that we need to ask God to cleanse us. He is willing, if we really want Him to. If His Spirit has shown you how filthy and sinful you are, and made you feel your unfitness to go to Heaven, and put into your heart a desire for Him to cleanse you, then He is ready to do so. Is not that good news?

Hear what He says in Isa. 1:18: "Through your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

3. The results of God's cleansing.

"Wash me, and I shall be whiter than snow" Snow is one of the most beautiful things in Nature; it is one of the wonderful works of God. It is the whitest thing in all creation. It comes down from above, as though to tell us that Heaven is a place of perfect purity; as indeed it is. Snow is of a wonderful colour: it is much whiter than anything man can make. A nice clean handkerchief looks yellow on the top of newly fallen snow. It is so white that when the sun shines upon it, it hurts the eyes to look at it.

Yet in our text David says, "Wash me, and I shall be whiter than snow." But how is that possible? Let me now try and point out three respects in which a sinner who has been washed by God is made whiter than snow.

First, though snow is so spotlessly white, yet it does not cleanse what is beneath it. If there was a piece of waste ground on which garbage was thrown—dirty cans, old shoes, and other rubbish—and then the snow fell thick and covered them all over, yet they would still be there underneath. So it is with reformation, that effort or attempt which is made when the sinner seeks to fit himself for God. He tries to make himself nice and clean on the outside, but underneath he is still as sinful as ever. But when a sinner is cleansed by God and robed in the righteousness of Christ, he is "Clean every whit" (John 13:10). As we are told in I John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin." Thus, when God washes a sinner he is made "whiter than snow," because he is not only clean outwardly, but all defilement is removed from

before his face.

Second, the whiteness of snow is only a created whiteness. Though snow is whiter than anything else in Nature, yet it does not partake of the actual purity of its Creator. God is the One who makes the snow, yet it is not as white as He is. But when God cleanses from sin, He clothes the sinner with a purity which is like His own nature. The righteousness which is given to a Christian is a Divine righteousness. As we are told in 2 Cor. 5:21, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Thus the cleansed sinner is "whiter than snow" because he is made a "partaker of the Divine nature" (2 Peter 1:4), and is clothed with the righteousness of Christ (Phil. 3:9).

Third, though snow is beautifully white it does not remain so. How often has the preacher got up on a winter's morning and seen the ground all covered over with a carpet of spotless snow; and then the sun arose and began to melt it, the soot from the chimneys came down upon it, people walked over it, and it soon became slushy and dirty. By the end of the day that snow which was so gloriously white in the early morning was grimy and almost black by night-time.

But how different is it with those who are washed by God! Though still sinful in themselves, yet in Christ they remain perfectly clean forever.

"For by one offering He hath perfected forever them that are sanctified" (Heb. 10:14).

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him" (Eccl. 3:14).

Thus the Christian is "whiter than snow," for his fitness for God's presence is an eternal one.

When the soldier pierced the side of Jesus we are told that "forthwith came there out blood and water" (John 19:34). The blood was to justify; the water was to sanctify. The blood was to

The Blood of Christ

Fourteen distinct and direct blessings that come to the believer through the Blood.

1. Remission. "For this is My blood . . . shed for many, for the remission of sins" (Matt. 26:28).

2. Redemption. "In Whom we have redemption through His blood" (Eph. 1:7; Col. 1:14; I Peter 1:19).

3. Reconciliation. "Peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. 1:20).

4. Justification. "Much more then, being now justified by His blood" (Romans 5:9).

5. Removal. "How much more shall the blood of Christ . . . purge your conscience from dead works" (Heb. 9:14).

6. Meetness. "Made white in the blood of the Lamb" (Rev. 7:14).

7. Access. "Boldness into the holiest by the Jesus" (Heb. 10:19).

8. Nearness. "Made nigh blood of Christ" (Eph. 2:13).

9. Liberty. "Loosed us from sins by His blood" (Rom. 8:3).

10. Sanctification. "The blood of Christ sanctifies the people His own blood" (Heb. 13:12).

11. Cleansing. "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

12. Claimed. Purchased. "He hath purchased with His blood" (Acts 20:28).

13. Communion. "The blood of Christ" (1 Cor. 10:16).

14. Victory. "Overcame the blood of the Lamb" (Rev. 12:11).

satisfy the demands of God's justice; the water was to purify His believing people.

What The Believer Is Always To Do

Seven things the believer in Christ is always to do—

1. Jehovah is to be always the Object before the soul for salvation and strength. "I have set the Lord always before me" (Psalm 16:8).

2. The garments of the life are always to be kept white by righteousness. "Let thy garments be always white" (Ecc. 9:8).

3. The commandments of the Lord are always to be obeyed. "Thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments, alway" (Deut. 11:1).

4. Holiness to the Lord is to be the feature in the character. "Holiness to the Lord . . . always" (Eph. 28:36-38).

5. Prayer is the oil that keeps

the believer always smoothly on the rails of "Praying always" (Eph. 6:18).

6. Joy is always the outcome of the recognition of the Lord Christ. "Rejoice in the Lord always" (Eph. 6:18).

7. The lamp of testimony always burn brightly if fed with oil of the Spirit. "Oil . . . the lamp to burn always" (Matt. 25:1-13).

AMEN!

ITS DIFFERENT MEANINGS

1. Affirmation. So it is. Verily" (John 6:47).

2. Supplication. So let "Truth," Lord" (Matt. 15:19).

3. Expectation. Let it be. "I come" (Rev. 22:20).

4. Confidence. It shall be. "Verily" (John 6:24).

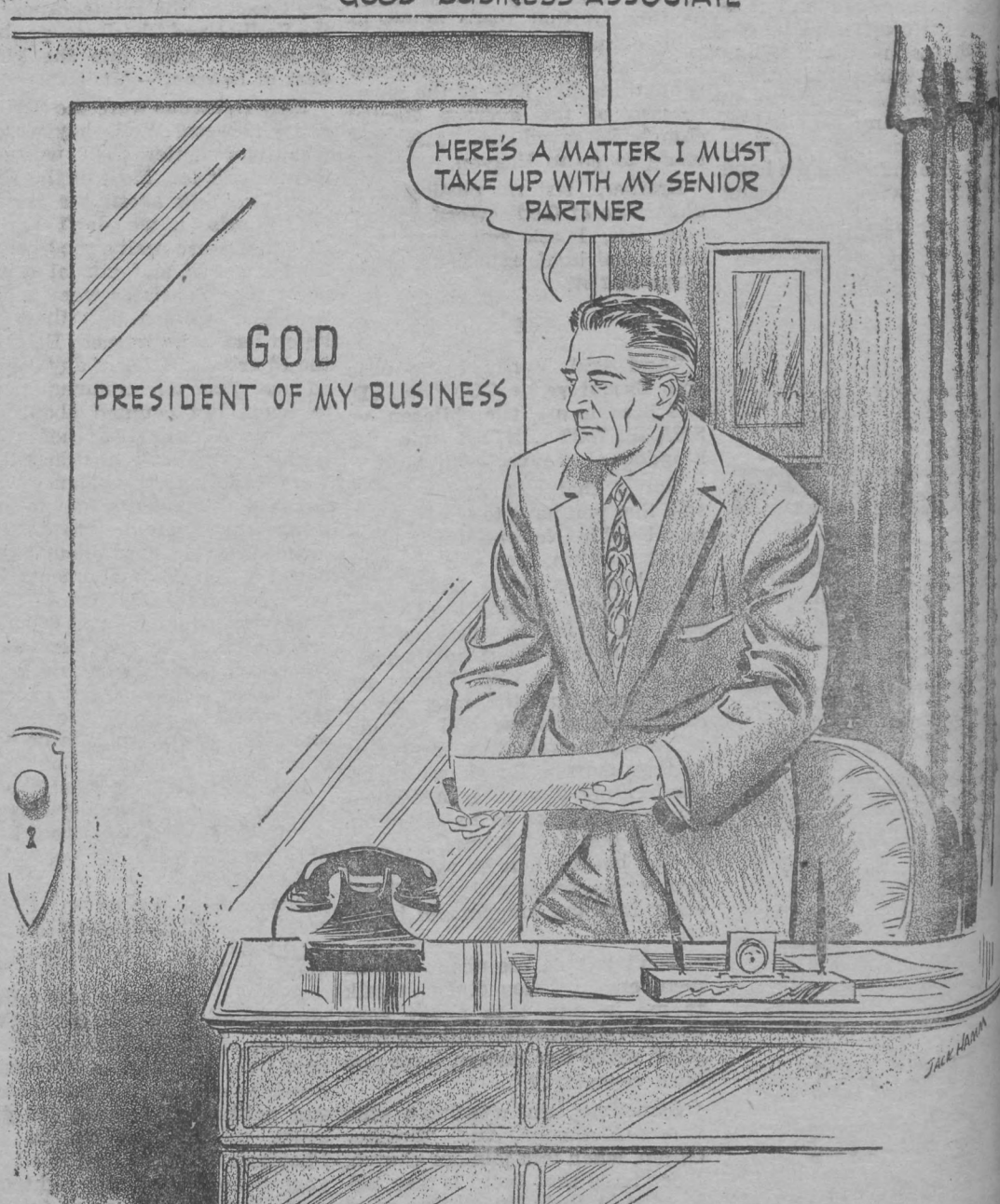
5. Necessity. It must be. "I say" (John 3:3).

6. Certainty. It is. "Promised, Amen" (II Cor. 1:20).

7. Acquiescence. Let "Even" so, Father" (Matt. 11:26).

*—Same word in Greek.

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YOU WALKING IN

SAINTLINESS?

Pastor FRANK B. BECK
52 Boylston Street
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Text: Prov. 2:20

years ago a group of five
Rome were exploring the
and vast catacombs be-
the city. Their lantern
out and for two days and
the boys tried in vain
a way out. On the third
died, hungry, and frighten-
they began groping on their
and knees. Suddenly they
smooth places worn in
floor of the ancient pas-
It was the path followed
smooth by the early
ians who had come there
their devotions centuries be-
Feeling out this path the
crawled to safety and light
y. Walking in the way of
men they had discovered
ance.

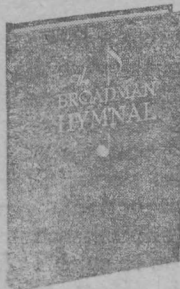
Beg Your Pardon

Page 14 of the Septem-
28th issue appeared a
egregious error. A pic-
showing the individual-
reference to Christmas
headline. This headline
a part of the cut and
show in our haste we
looked removing it.
bear with us and for-
us.

many today the lamp of
lore and love has gone
they "walk in darkness" (I
1:6). They are "lost" (2
1:3). They "grope at noon-
the blind gropeth in dark-
(Deut. 28:29). To all such
id say: There is a sure way
the distress and difficulties
anger you are in. This way
ied way. It is worn smooth
the many who have walked
have proved it to lead
darkness into light. Only
e yourselves and begin to
it now. "This is the way,
ye in it" (Isa. 30:21).

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"Walk in the way of good men"
(Prov. 2:20).

Walk in the way of good men
and you will find it to be a way
of saintliness.

I am not going to apologize for
the word. The word has suffered
misrepresentation until it is now
associated (in many cases) with
those who withdraw themselves
completely from the world and
any good they might be to it, and
who become quite eccentric and
finally starve to death. I have no
reference whatever to such use-
lessness. Do you read anything in
the New Testament like that of
saints such as Matthew, John,
Peter, and all the other "saints"
who mark out this path of good
men across its hallowed pages?
Not a bit. Christ sent them "into"
the world to preach His holy Gos-
pel (Mark 16:15). But while they
were "in" the world they were
not "of" it, even as Christ (John
17:14). The New Testament mean-
ing of "saint" (hagios) is to be
"physically pure, morally blame-
less or religious, ceremonially
consecrated" James Strong, Greek
Dict. of N. T., p. 7).

To be "morally blameless or
"religious" demands that a per-
son be cleansed from all sin and
guilt, and be made spiritual. This
can only come to pass by that one
being washed in the cleansing
blood of Jesus Christ (1 John 1:7),
and by being regenerated and by
being indwelt by the Holy Spirit
of God (John 3:5-8 and 1 Cor.
6:19-20). Is this strange language
to you? Do not toss it aside be-
cause you do not understand it.
If you are very sick and the doc-
tor comes to you with the news
that you are suffering with
and gives you a long name you
have never heard of before, you
do not reply: "I dismiss you and
all doctors from this hour on, as
I cannot understand you." You
will press the matter until you are
sure of just what he means. If you
do this for your body, should you
not also do it in regards to your
soul?

I am not able to tell you all
that this involves, being cleansed
in the precious blood of Christ
(Rev. 1:5), and being born again
by the Spirit of God, and having
God the Holy Spirit come to live
in the human body of a believer
in Jesus Christ (2 Cor. 6:16), but
I know how it can happen! By
believing in Christ. And I know
Who can give this great experi-
ence to you, even this very mo-
ment. His name is Jesus Christ.
I bid you to go to Him now and
fall at His feet and know the
great cleansing is complete, and
that God has come to you. "Walk
in the way of good men," but
that path of piety begins with
Christ.

But this saintliness means also
to be "physically pure." We are
living in an age when much is
being made of the body, in both
a good and evil sense. The saints
of God are physically pure. Hav-
ing been made morally blameless
and religious by the saving grace
of God through Jesus Christ, there
is also a place in God's will for
your body. Here is one of the
stones by which the "way of good
men" is paved. What does it say?
"I beseech you therefore brethren,
by the mercies of God, that ye
present your bodies a living sac-
rifice, holy, acceptable unto God,
which is your reasonable service.
And be not conformed to this
world, but ye be transformed by
the renewing of your mind, that
ye may prove what is that good
and acceptable and perfect will
of God (Rom. 12:1-2).

If you desire to be a saint you
need a good body. "Body and
soul are so close together that
they catch each other's diseases"
(Samuel H. Prince). Therefore
yield that body to God now and
forever! Be able to say: "Christ
shall be magnified in my body,
whether it be by life, or by
death" (Phil. 1:20). He gave His

God' Word To His Children

BY F. E. MARSH

The Word is Milk to feed (I Peter 2:2),
Th' imparted life (I. Peter 1:23);
This is the fare we need (Jer. 15:16),
In peace and strife (I John 2:14).

The Word is Food to mould (Acts 20:32),
The man within (Eph. 3:16);
And makes him strong and bold (Joel 2:11).
The fight to win (Rev. 12:11).

The Word is Honey sweet (Psalm 119:103),
Refined and pure (Psalm 18:30,M.).
It fills with joy complete (I. Thess. 1:6).
Unspoil'd and sure (Psalm 93:5).

The Word's a Living Fount (Psalm 36:9),
'Tis pure and clear (Psalm 12:6);
It makes the soul to mount (Isaiah 40:31)
To Christ most dear (I Peter 5:4-6).

The Word's a Running Stream (Isaiah 33:21),
'Tis broad and deep (Psalm 65:9);
His love in it doth gleam (Jer. 31:3),
The soul to keep (Jude 21).

The Word's a Fire of Love (Jer. 20:9),
To make aglow (Psalm 39:3)
The soul, to things above (Col. 3:1),
While here below (Prov. 15:24).

The Word's a Lamp to light (Psalm 119:105),
Through life's dark way (Prov. 6:23).
It guides us safe and right (Isaiah 58:11),
To realms of day (Psalm 43:3).

The Word's a Safe Guide Book (Psalm 73:24)
To map the way (Psalm 119:9).
To this we need to look (James 1:25),
Lest we should stray (Psalm 119:11).

The Word's a Mirror bright (James 42:25),
In which is seen (Job 42:5, 6)
Dark self—a hideous sight (Rom. 7:18);
The flesh—unclean (Isaiah 64:6).

The Word's a Hammer hard (Jer. 23:29),
The heart it breaks (II Kings 22:11-13).
Its force can none retard (John 5:25),
The soul it shakes (Jer. 23:9).

The Word's a Balm to heal (Psalm 107:20).
The broken heart (Psalm 147:3);
New life, and strength, and zeal (John 6:36)
It doth impart (I Kings 18:1).

The Word's a Girdle sure (Eph. 6:14)
To brace the loins (Luke 12:35);
It girds us to endure (Psalm 18:39),
What truth enjoins (I Peter 1:13).

The Word's the Spirit's sword (Eph. 6:17),
As sharp as steel (Heb. 4:12),
To kill unholy words (I Thess. 2:13);
Its power we feel (Acts 19:20).

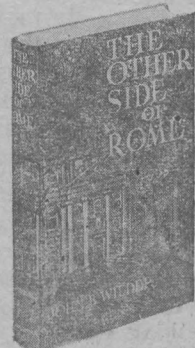
The Word's the Pilgrim's Stay (Isaiah 50:10),
While here below (Isaiah 50:4, R.V.);
It helps us on our way (Psalm 119:54),
As home we go (II Cor. 5:8, R.V.)

The Word's a Casket rare (Psalm 139:17),
Its gems are great (II Peter 1:4);
Its cost can none declare (Job 28:16)
On earth's estate (Psalm 119:72).

body to the pangs of the cross
and the fury of Hell for me (I
Peter 2:24); shall I not give my
body to Him?

"Walk in the way of good men"
and it will surely be a way of
saintliness, but this will also in-
clude being ceremonially conse-
crated. As I pore over the pages

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Pages

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postage-handling)

The author discusses such things as
Mass, Images, Indulgences, Mary,
Priests, the Pope, "The Glitter and
The Gleam," etc.

of the New Testament I see that
the saved and the saints of God
were consecrated to God by the
ceremony of water baptism. The
first part of the Book of Acts is
full of such evidence. Was not our
blessed Lord Himself inducted
into His public ministry by His
baptism of John in Jordan? (Matt.
3:13-17). And that His apostles
likewise were so baptized appears
from the statement of Peter, that
an apostle must be selected to
replace Judas Iscariot, but he
must be one who began "from
the baptism of John" (Acts 1:21-
22). "And now why tarriest
thou? arise, and be baptized, and
wash away thy sins, calling on
the name of the Lord" (Acts
22:16). If you should ask me what
has water to do in consecrating
a man a saint of God, I reply:
What has obedience to God to do
with it? For water baptism is in
obedience to God. And I should
think one of the first steps in
sainthood and in walking in the
way of good men is obedience!
But you must "walk in the way
of good men" to reach their des-
tination of delight and glory. And

in order to walk you must take
that first step and step after step
continuously from then on. And
Jesus Christ points to Himself and
says: "I am the way . . . no
man cometh unto the Father, but
by Me" (John 14:6). Live in Him.
Walk in Him. He is the way of
good men. Believing is walking. I
travel this road or that only be-
cause I have confidence in it, be-
lieve in it that it will take me
to my chosen place. When I be-
lieve in Jesus Christ I live in Him
and I walk in Him, or I do not
believe in Him in the first place.
"He that believeth on the Son
hath everlasting life" (John 3:36),
and certainly walks in the way of
good men. Come, take that first
blessed, regenerated step now!

How old are you? As you know
it has been my privilege to con-
duct evangelistic services each
spring or summer in Eastport,
Maine. Little did I realize the
last time I was there that a little
eight-year-old boy was enjoying
his last year of life on earth. Last
Labor Day he was flying a kite.
Very foolishly the line was not
string, but wire. And the kite car-
ried by the wind brought the wire
into contact with a high tension
electric power line and the little
fellow was electrocuted. He had
come out to our Gospel meetings.
Now he is gone from the earth.
How old are you? Are you old
enough to know that you are a
sinner and lost, and that Christ
died for sinners? Then come to
Him now! He will save you. And
thereafter walk, live in His way,
"the way of good men." Amen.

THINK



Think of your neighbors, rela-
tives, and acquaintances who are
unsaved and need to hear the
Gospel of Christ.

Think of how you can be of
use in witnessing of Christ to
them.

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the Gospel of Christ.

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have done anything to get the
Gospel to others. If not, do it
now. \$1 yearly.

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"The Plumbline"

(Continued from page 13)
foundation of shaky, shifting sand, or a foundation of a sovereign Rock. Every life is being built upon one or the other of those foundations. You are either building your life on a foundation of sand, or you are building it on the foundation of a sovereign God. There is no alternative; there is no middle ground.

That rock represents the Lord Jesus Christ. We sing:

"On Christ, the solid Rock,
I stand;
All other ground is sinking sand,
All other ground is sinking sand."

The Lord Jesus Christ is thus referred to as the Rock. I ask you, is your life built upon the Rock? In the light of this Scripture, look at your life and analyze it. Put the plumbline of God's Word against your own life and see whether or not your life stands plumb in the sight of God—to see whether you are building on sand or Rock.

If the majority of Baptists checked their lives with the plumbline of God's Word, I am afraid that they would come to this conclusion, that they were building upon the sand. They would say, "I believe there is a God." Beloved, I don't care how much you believe in God, the Devil believes that, and he is lost and going to Hell. You may say that you believe there is a Christ. Well, the Devil believes more than that; he trembles when he thinks about the fact that there is a Christ.

In the days of our Lord's ministry, those individuals that were taken with evil spirits cried out, saying, "Let us alone. Art Thou come thither to torment us before our time." Beloved, listen, just as surely as God looks down upon us, a man can believe there is a God, he can believe there is a Christ, he can believe Christ died on the cross and go to a Devil's Hell when he dies; but you can't believe that Jesus Christ died on the cross for your sins and go any place else but to Heaven. If you believe that Jesus Christ died in your stead,

if you believe He bore your penalty—the penalty that you ought to have borne, you will go to Heaven when you die. You couldn't go to Hell under any circumstances.

I ask you, beloved, to put the plumbline of God's Word to your life and tell God just where you stand.

VII

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all BAPTIZED of him in the river Jordan, CONFESSING THEIR SINS." — Mark 1:5.

Notice, this Baptist preacher baptized only those who confessed their sins. They were baptized — not sprinkled — not dipped from a little bowl of water — not poured upon, but plunged under. They were baptized, immersed; those that believed — those who confessed their sins were dipped in this baptismal ceremony by the first Baptist preacher the world ever saw.

Beloved, just hold the Scriptures up to your life and see how plumb you are. When you hold this Scripture as to baptism to your life, does your life stand plumb in the light of God's Book?

Conclusion

I might even apply it to our church. This would be a great text to consider for our church. Listen, beloved, a church ought to be plumb in the light of God's Word. A church ought to stand true in the light of God's Book.

I was reading this afternoon Exodus 40, and as I read it, it was amazing how that everything Moses did, he did it according to God's command. It tells us how the tabernacle was completed, and how all the pieces of furniture were put in place. After everything was in place, Moses went around and inspected it, and it was all according as the Lord had commanded. Listen:

"Thus did Moses: according to all that the Lord commanded him, so did he."—Ex. 40:16.

"... as the Lord commanded Moses."—Ex. 40:19.

"... as the Lord commanded Moses."—Ex. 40:21.

"... as the Lord commanded Moses."—Ex. 40:23.

"... as the Lord commanded

Moses."—Ex. 40:25.

"... as the Lord commanded Moses."—Ex. 40:27.

"... as the Lord commanded Moses."—Ex. 40:29.

"... as the Lord commanded Moses."—Ex. 40:32.

Eight times we have this statement. Everything that was done about the tabernacle was done in the light of what God had commanded. If they built the tabernacle courtyard, it was as the Lord commanded. If they built the tabernacle itself, it was as the Lord commanded. If they built the pieces of furniture that were put out in the tabernacle courtyard, or the pieces of furniture that were put in the holy place, or the piece of furniture that went into the Holy of holies, it was all on this basis — as the Lord commanded.

Now, beloved, after they were so careful to inspect, to see that everything was as the Lord's commandments, what happened? Listen:

"Then a cloud covered the tent of the congregation, and THE GLORY OF THE LORD FILLED THE TABERNACLE."—Ex. 40:34.

Notice, the glory of God filled that tabernacle. Why? Because they had built according to the commandments of God. Everything about this tabernacle was plumb. Everything about it was just according to the command of God, and when it was thus built, the glory of God filled it.

Beloved, I contend that whenever Calvary Baptist Church builds completely according to the commands of the Lord we can expect the glory of God to fill the place.

I am convinced of this fact, that if we will put our individual lives and our church up against the plumbline of God's Word, we will find that we are all so far removed—that we all come so far short in the light of God's Word.

Brother, sister, all I can say is this, may God help you if your life isn't according to His Word—if your life doesn't harmonize with the plumbline of God's Word, that He may give you grace to bring your life into subjection and submission to the Word of God.

May God bless you!

"Are You Saved"

(Continued from page one)

"I have been baptized."

Many have been baptized who were not saved. You should be saved before baptism, else this sacred ordinance is meaningless. In Bible times, sinners "believed, and were baptized" (Acts 18:8). That is, they trusted Christ first.

"I do the best I can."

Will this save you? Will this pay for your sins? Does this really give you the assurance that you are eternally secure? The truth is, the best we can do is far short of what is necessary for salvation. If we could be saved this way, then Christ would not have had to come and die for our sins. "Christ died for our sins" (1 Cor. 15:3), showing that it takes more than what we can do. Our best is but filthy rags in God's sight (Isaiah 64:6).

"I never was lost."

This person has not seen his sinful depravity. "All have sinned," the Bible declares (Romans 3:23). "There is none righteous, no, not one" (Romans 3:10).

"I think I am."

However, the believer is able to say, "I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 2:12).

"He that believeth on the Son hath everlasting life" (John 3:36). Have you really trusted Christ FULLY for salvation? Or are you depending upon something else? If you are relying SOLELY on Christ, you have God's Word to attest that you ARE saved. You can KNOW ... not just "think."

"I used to be."

If you ever were saved, you still are. "Everlasting life" is not life that dies off after a little while. Jesus said, "I give unto them eternal life; and they shall NEVER PERISH" (John 10:27).

Perhaps you were never really saved; perhaps you have not ever trusted Christ, but were trusting in your reformation and that failed. The thing for you to do is to once and for all believe on the Lord Jesus Christ and be eternally saved (Acts 16:31).

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" — 1 John 5:13.

Turn Or Burn

(Continued from page one)
rows against the persecutors."

Forsooth, because this age is wicked it is to have no hell; and because it is hypocritical it would have but feigned punishment. This doctrine is so prevalent as to make even the ministers of the gospel flinch from their duty in declaring the day of wrath. How few there are who will solemnly tell us of the judgment to come. They preach of God's love and mercy as they ought to do, and as God has commanded them; but of what avail is it to preach mercy unless they preach also the doom of the wicked? And how shall we hope to effect the purpose of preaching unless we warn men that they turn not, he will whet his sword?"

I fear that in too many places the doctrine of future punishment is rejected and laughed as a fancy and a cinema; but the day will come when it shall be known to be a reality. Ahab scoffed at Micaiah, when he said he should never come home alive; the men of Noah's generation laughed at the foolish old man, (as they thought him), who bid them take heed, for the world should be drowned; but when they were climbing to the tree-tops, and the floods were follow-

ing them, did they then say that the prophecy was untrue? And when the arrow was sticking the heart of Ahab, and he said, "Take me from the battle, for I must die," did he then think that Micaiah spoke an untruth?

And so it is now. Ye tell us we speak lies, when we warn you of judgment to come; but in that day when your mischief shall fall on yourselves, and when destruction shall overwhelm you, will you say we were liars then? Will ye then turn round and scoff, and say we spoke not the truth? Rather, my hearers, the highest meed of honour will then be given to him who was the most faithful in warning men concerning the wrath of God. I often trembled at the thought that, here I am, standing before you, and constantly engaged in the work of the ministry, and what if, when I died, I should be found unfaithful to your souls, how doleful will be our meeting in the world of spirits.

It would be a dreadful thing if you were able to say to me in the world to come, "Sir, you flattered us; you did not tell us of the solemnities of eternity; you did not rightly dwell upon the awful wrath of God; you spoke to us feebly and faintly; you were somewhat afraid of us; you knew we could not bear to hear of eternal torment, and therefore you kept it back and never mentioned it!"

Why, methinks you would look me in the face and curse me throughout eternity, if that should be my conduct. But by God's help it never shall be. Come fair or foul, when I die I shall, God helping me, be able to say, "I am clear of the blood of all men." So far as I know of God's truth I will endeavor to speak it; and though on my head opprobrium and scandal expounded to a ten-fold greater extent than ever, I'll hail it and welcome it, if I may but be faithful to this unstable generation, faithful to God, and faithful to my own conscience.

(New Park Street Pulpit, Vol. II, pages 417, 418).

"REACH THE PREACHERS"—

APOSTASY

The Bible warns of apostasy in the last days. This is not a pleasant thought. It is really discouraging. Who wants heresy and corruption abounding? Who wants a lack of Truth? Who wants religion that is vanity?

Apostasy is at work today. It works slowly, but surely; sometimes it takes great strides all at once. It works on preachers, on churches, on individual Christians and on schools.

One thing that causes apostasy is a LACK OF TRUTH. Leave a vacancy like that and error will fill it very quickly.

We can't take it for granted that all the PREACHERS have been exposed to the Truth. We can't take it for granted that SOME of them would not accept, believe and stand for the Truth if they were to have it presented to them. We are not trying to boast that we have the Truth and no one else does, but we are saying that a vast host of preachers today DO NOT KNOW a great deal of what the Bible teaches and we believe we have something to give them.

Apostasy also works due to LACK OF INTEREST AND EMPHASIS BY GOD'S PEOPLE. We must show INTEREST in what we believe. We must EMPHASIZE it. We must put ourselves into the work of propagating our faith. Half-heartedness or a "let others do it" attitude will actually PROMOTE apostasy.

We have the names and addresses of the preachers in the five leading fundamental or conservative Baptist organizations — the ABA, NABA, GARBC, CBA, and the BBF. We would like to present the Truth to these preachers, for a period of one year, through TBE. If you would like to have us to do this, you can help. We need about \$7,500 to cover the cost of subscriptions to these preachers. We can begin to send TBE by January 1, 1964, if enough money is initially supplied. Furthermore, we can continue to send TBE all through the year, if you will respond to this effort. Please help us. Keep back the tides of apostasy as long as possible.

"Reach The Preachers" Crusade

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